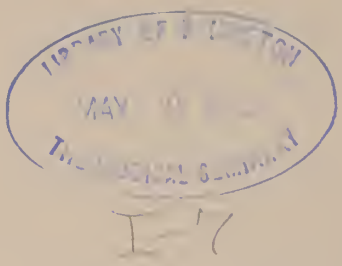

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THE OUTLOOK FOR THE TWENTIETH CENTURY.—II.

Suggestions for New Methods and Measures.

BY THE EDITOR-IN-CHIEF.

A new century suggests new methods and measures. Perfection alone forbids change, because it excludes improvement. Man at best only moves toward what is perfect, and attains the goal through the lessons taught by repeated mistakes. It has passed into a proverb that success is reached through failure.

One question, of no minor importance, therefore, is this: Whether the new century should not be marked by new features *in the administration of missions*. We can not shut our eyes to the fact of a growing dissatisfaction with some methods, long in use, nor to the fact also, that not a few intelligent and genuine friends of missions contend that these should become obsolete, giving place to something better. Without presuming to pronounce upon the complaint as reasonable, or the change as advisable, all honest criticism should have a fair hearing. Murmurs of discontent betray a spirit that is restlessly chafing under real or supposed grievances. If they be real, they should be remedied; if only supposed, they should be exposed to the light of candid discussion. In any case nothing is gained by repression.

We propose, in this paper, to give impartial statement to a few complaints, some of which have come to us in the form of private remonstrances, and others of which have found expression in public utterances; and to present them simply as suggestions to be weighed in the balances of a calm judgment, for whatever be their value. They may be included under seven heads:

1. First, a remonstrance against *autocratic management*. Undue arbitrary power, it is said, is wielded by mission boards, and undue authority sometimes lodged in one man. Questions, affecting scores and hundreds of intelligent, able, and devoted laborers on the field, who know the needs and conditions of the work as no others can, are settled beyond appeal by parties, hundreds, if not thousands, of miles

distant, who perhaps never set foot upon mission territory. God's government is an absolute monarchy, and such rule is best where perfect wisdom, goodness, and love hold the throne, but no mere man is fit to wield an absolute scepter. An autocrat at the secretary's table inside the mission house is sure to find himself at war with the democrat outside. Free men demand that there shall be "no taxation without representation;" the burden-bearer likes to have a voice in determining what burdens shall be laid on him, and to share in the government in which he is one of the governed. As surely as intelligence displaces ignorance, faith superstition, and liberty slavery, there is a revolt against despotic dictation. The common sense of mankind is felt to be a safer guide than the uncommon sense of one who thinks himself wise enough to rule all the rest.

Missionaries who lay their lives on the altar of missions, and who are at work on the field, naturally claim a voice and vote in matters vital to the success of their work, and justly contend that it may mean risk, if not ruin, to that work, to be compelled to expand or contract, enlarge or curtail, remove or remain, at the will of some man or committee, who survey the field only from afar, and can not see clearly nor judge wisely.

One instance occurs to us of a missionary in Africa, a man of most consecrated zeal, whose work was so blessed of God, that the natives among whom he had founded a mission, burning to bear the Gospel that had saved them to their unsaved neighbors, not only planned, but manned a new mission, and gave all the money as well as men, needed to conduct it; when lo! a veto came from the mission house at home, with the demand that the money raised by the native church must be turned into the society's treasury to be applied to work already undertaken. The ground of such action was that, as the native church owed its existence to the missionary board, it owed also a debt to that board, and should replenish its funds instead of undertaking new and advance work on its own responsibility. The disappointment of the missionary in this case, and the defeat of the native church's scheme, actually cut his life short in his prime.

2. A second complaint has been made against *inflexibility in method*. It is said that there is too little elasticity, undue conservatism, unreadiness to learn new lessons, attachment to stereotyped forms that have the odor of antiquity, if not of decay. The pace of the race is so rapid, that what is practically effete is soon left behind; in every department of common affairs, invention and discovery open up new paths for progress, and demand not only new machinery, but new motive power. Within fifty years society has undergone more than one revolution. Everything has changed and our fathers would not know the world they lived in. We take strides where they took steps; within a century we have exchanged hand-power and horse-

power for steam-power, and steam-power for electric dynamos. Why mount the unwieldy elephant if you can harness the lightning?

Shall mission methods alone cling tenaciously to the eighteenth century fashions, and refuse to recognize the fact that the improvements of the last ten decades of the nineteenth century have made this the golden age of the world? So say some, and it sounds sensible. Perhaps there is a taint of fallacy, if not sophistry, in the argument for change in Church methods, for what we call "religion" does not always improve by innovations, but degenerates. Between truth as revealed by God and truth as unveiled by men, there is a great gulf fixed. And yet, in minor matters, not touching the core and heart of Divine truth and the substance of spiritual life, progress is not only possible, but to be expected; mission methods, being largely devised by men, may by men be revised and improved. It is not well to hang on to any system, financial or administrative, that is behind the age, or unfitted to present needs.

3. Another complaint is made against the prevailing system of *training for mission work*. On the one hand, there is too rigid and frigid adherence to a mere scholastic standard. Candidates become recluses, shut up, from seven to ten years, in academic halls, poring over books. Their first fervor cools, and their early ardor dies out like an unfed flame, and the chronic college chill takes its place. Sometimes losing entirely the mission spirit, they drift into other work; or what is worse, go to the mission field only to do perfunctory work, where above all it is to be dreaded. On the other hand, too low a standard of educated fitness may be allowed, and young men and women hurried into the field without any real preparation, a few months in a superficial "training school" being substituted for more prolonged and painstaking mental discipline. Such haste is waste. Emotional enthusiasm invests missions with a deceptive halo of romance, and, under its fascination, would-be missionaries sometimes are hurried into the field, only to find themselves engaged in a death grapple with the anakim—giant foes, ancient superstitions, iron-bound caste, fixed customs, and most depraved habits—and awfully conscious of no adequate mental strength or even spiritual stamina for such encounters. A great missionary whose work had fully proven his wisdom, was wont to plead for a *partial training on the field*, urging that candidates should carry on their later studies while in daily contact with the very people among whom they are to work, as a preventive of the lukewarmness of the mere scholar and the inexperience of the mere novice. He said that imperfectly trained native evangelists often prove more helpful than the honor men from the universities, because whatever training they do get is got while in close touch with those whom they seek to reach and reclaim.

4. Serious complaints are often made against the whole *system of*

statistics as untrustworthy and unsatisfactory. Some would abolish all statistical reports as misleading. A rather officious man who thought himself very sagacious as a counselor for vacant pulpits, had a unique way of deciding who the "coming man" was. He got hold of the general assembly's minutes and compared the statistical tables year by year, and where he found the roll constantly increasing and the benevolent contributions likewise, he concluded without further search that the minister of that church was a strong and able man and might safely be translated to a more important charge. Any one who knows how church rolls are often kept, how new members are sometimes secured, or reckoned, or by what methods benevolent columns are filled up, will want some broader basis for his induction as to a minister's real merits.

Mission statistics certainly need much revision. They lack, first of all, uniformity of method. It makes serious discrepancy where one statistician reports as members, all baptized children, and another only adults; where one report gives averages, and another aggregates. Some keep careful rolls and business-like accounts; others supply fancies instead of facts, or make up by hearsay or guesswork for lack of memory or information. The editors of this REVIEW undertake each year to prepare statistical tables as full and exact as possible,* and to assure this result, send out forms to be filled out and returned by the proper parties; and yet they find it almost impossible to get even a reply, much less a satisfactory one, and some columns have to go unfilled, unless the figures of previous years or proximate estimates are substituted for the latest and most exact reports. This should not be so. We should have a concerted plan for statistics or none at all. "Figures and facts" have been quaintly said to be "*reliable*, because they first *lie* and then *lie again*." A body of reports, based on a uniform system, carefully compiled by those who are authorities in such matters and who know how to conduct business, would be consistent, and helpful because trustworthy.

5. A more serious complaint is made against *inaccuracy of statement* as to the actual work—on the one hand suppression of the truth, suppressio veri, if not suggestio falsi—and, on the other, exaggeration of results, investing facts with a false and deceptive halo.

This last can not always be prevented and is not always either voluntary or conscious. All men do not see alike and may report only what seems to them real. Veracity is not a simple but a complex faculty, dependent on observation and memory, imagination and conscience. He who would report with exact truthfulness must first of all be a careful observer, taking note of facts with scientific precision. Then he must have a retentive and ready memory to recall facts, and must be able to discipline his memory to accuracy, lest

* See January and February numbers, pp. 66, 148.

imagination invest them with a false coloring, or facts and fancies, dreams and realities, be hopelessly mixed. He must be a man of conscience, also watchful, keen to sift truth from falsehood, the actual from the imaginary, and much as a matter of moral obligation, guard his statements from even unintentional error. This habit of sifting out the chaff from the wheat must be cultivated, if the narrator is to become accurate. The very power of graphic description that makes narration charming, implies risk of too much word-painting, and compels the conscientious writer or speaker to halt, before venturing a statement, to ask himself whether he can distinctly recall what he would report or record, and, as a matter of debt to the truth, divest it of all additions or subtractions into which his temperament might betray him, or his proneness to carelessness of speech. Every man and woman finds need at times to stop, in the midst of a statement, to recall some unguarded word, or modify some exaggerated utterance until it becomes instinctive to set a double watch at the door of the lips or about the pen. Missionaries whose narratives have proved most trustworthy have been wont to make careful records *at the time* rather than rely on a treacherous memory; and in speaking or writing to confine their witness to what they *know*, making no definite statement where recollection was indefinite. Mr. George Müller's addresses were very conspicuous for this studied exactitude.

As to *keeping back* what is true, it is questionable whether any real good is ever so done. Difficulties, and even disasters and defeats would best be acknowledged. Concealment is a poor policy; for the after discovery of suppressed facts not only discourages the friends of missions, but puts a weapon into the hands of detractors, and sometimes destroys confidence in missionaries and missionary societies. Frank dealing on the contrary inspires confidence, and, even when facts are disclosed which are discouraging, there is this compensation, that sympathetic contact is promoted between laborers in the field and supporters of the work at home, and often a deeper prayer-spirit and a truer self-dedication evoked.

6. A kindred complaint has been made at times that investigation of mission work is not sufficiently *independent and impartial.*

There is a manifest propriety and necessity in *official* visits to the field, as when a secretary of a mission board, or a member of a committee having the work under supervision, goes out to adjust controversies, determine questions of method, confer as to existing difficulties, harmonize differences, or give counsel in the many perplexities that inevitably arise for a solution. But in the nature of the case such a party can scarcely be expected to report with absolute impartiality as to the actual condition and progress of the work. He represents a society with its established methods, and is himself prominently connected with and responsible for them. He is naturally

prepossessed in favor of the *modus operandi*. He is not likely to be clear-visioned. He will naturally look at what is being done and being effected, through magnifying glasses, and if he sees errors in management or even disastrous mistakes, he will as naturally minify their importance. In any case it would seem very ungracious, if not unwise and unseemly, for him to report unfavorably and censoriously upon the conduct of missions by the very organization that employs him. Can its servant be also its censor? Certainly not, before the public. He must at least confine his criticisms and censures to the confidential meetings of officers and managers.

When, therefore, such official visitors publish their reports as to the work, its progress and prosperity, the reader is prone to discount not a little the glowing descriptions and enthusiastic appeals, and inwardly ask for an unprejudiced account from some more independent observer. And here such testimonies as those of Mrs. Isabella Bird Bishop have been of priceless value. When a quarter century ago she undertook tours of observation in foreign lands, she, by her own confession, was not only indifferent, but rather hostile to missions. It was a case of apathy bordering on antipathy. Of course she "represented" nobody but herself, and traveled in the interest of no church, society, or denomination. Yet her careful and candid attempt to know the facts, with eyes and ears wide open to whatsoever sources of accurate information were available, compelled her to acknowledge the undoubted value and success of foreign missions, and there is now no living witness whose testimony carries or deserves to carry more weight.

For purposes of independent and impartial investigation it is such observers that are in demand. If prominent churches would for a time give up their pastors, and send them on such tours, with all expenses paid, to gather facts and come back to report to their own congregations; if, better still, judicious business men and men of judicial turn of mind, and clear-sighted women would at their own cost and on their own responsibility make tours of missions and tell what they thus come to know, the benefit would be incalculable. If God's people can go round the world for their own pleasure and profit, surely they might go as far and spend as much for the sake of His work and glory. If the twentieth century does not record many such voluntary visits, unofficial in character and beneficial in result, there will be a serious failure to heed the indication of God's will.

7. Another complaint, deserving a hearing, is that godly *women should have more recognition in the conduct of mission work.*

The basis of this complaint is too broad to be disregarded. For nearly two thousand years woman has, even in the Church of Christ, been kept in the background. Only in the last half century has she begun, as woman, to organize independent mission work. And the

growth of distinctively woman's work has, since David Abeel made his famous appeal to the Christian sisterhood of Britain, been almost unparalleled. Women's mission societies and boards have sprung up, until every denomination has its auxiliary, and almost every local church its women's society. These godly women have invented a method of scattering information in the briefest and cheapest form—the mission leaflet; they have taught us how to organize little gifts into great rivers of beneficence; they have magnified prayer as the first of all handmaids of missions; they have trained up godly children for a holy self-offering, and thus prepared the way for the great young people's crusade; they have multiplied small gatherings for feeding the fires of missionary zeal, and called greater conventions for the consideration of the major issues connected with the work; they have studied and worked, and prayed and given, and written and spoken, until they have come to be authorities in the Church and before the world upon all the mission movements of the day. Not only so, but, not content to go as wives of devoted men of God, and mothers of coming missionaries, they have given themselves to the work as teachers, translators, Bible readers, evangelists, and most conspicuously of late as thoroughly trained *medical missionaries*, finding their way, not as women, but as physicians and surgeons, into communities and royal families, where no *man* ever had recognition, as a foreign doctor.

And now it is asked, and not without reason, whether it is not time that the Church should recognize godly and consecrated women as both competent and deserving to sit on mission boards as counselors and conductors of the work, and even in secretaries' chairs to keep in closest contact with laborers on the field. It is emphatically asked whether the womanly "instinct" may not be of as much use as the manly "reason," in helping to wise decisions; whether the delicate feminine touch, so tender and sympathetic, might not adjust many an existing difficulty, and prevent many a threatened one; whether, at least women, on the field, might not be glad of a woman's hand and heart in the central home office, at the helm of affairs. And, finally, it is asked whether the end might not be that, instead of independent organizations of women working side by side with the others, there might come to be a mingling of men and women, not only in the work, but in its management, so that whatever qualities of head and heart each possesses might be beautifully blent in the conduct of this great mission and ministry of the Church toward a lost world. If in the Church of Christ there were in this sense "neither male nor female," but both "one in Christ Jesus," might it not be that, as male and female in creation made the one complete "man," so the union of the two in the Lord's work might make the perfect work. What God hath joined together in His purpose, let not man put asunder in per-

formance. Such is the plea: let it have a hearing; and, on these and all questions, let there be that open mind which, like the open eye, becomes "the light of the body." If Priscilla be the equal of Aquila, let her take rank with him, and if by superiority Priscilla outranks Aquila, let us not fear to put her name first. One has but to read the last chapters of Romans to find that so early in Christian history woman was coming to the front; and the Church needs to recognize her Phœbes and Julias, and Marys and Priscillas, as God-given bestowments for the enriching of the Body of Christ, and the enlarging of His Kingdom.

CENTRAL AMERICA AS A MISSION FIELD.

BY F. DE P. CASTELLS, BÉLIZE, BRITISH HONDURAS.
Agent of the British and Foreign Bible Society.

Central America includes the territory lying between the Isthmus of Tehuantepec, Southern Mexico, and the Isthmus of Panama, in the republic of Colombia. It includes the five republics of Guatemala, Salvador, Honduras, Nicaragua, and Costa Rica, and was discovered by Columbus in 1502, on his fourth voyage across the Atlantic Ocean. Long before this discovery Central America had been the seat of the highest civilization known in the Western Hemisphere. It had been the home of the most interesting of all American Indian tribes, the *Mayan*, which is now divided into the Mayas, Quichés, Cakchiquels, Mams, Tzutuhils, Quekchies, Pipils, Tzendals, etc. The remains of that ancient culture, traces of which are still extant, in its temples and palaces, its pyramids and its monuments, tho shamefully neglected, are most remarkable. They take us back fifteen hundred years or more before Christ, to the time when the celebrated empire of Xibalba, founded by Votan, was at its height. The decline of this empire was due to the advent of the Nahoas under the leadership of Gucumatz (the Quetzalcoatt of Mexican history), who, coming from the east in the century preceding the first of the common era, proved a disturbing element, which ultimately brought about its overthrow.

In 1523 Cortez sent Pedro de Alvarado from Mexico, with express orders to conquer these Central American people. The rulers of the Quichés nation, who there exercised a sort of political supremacy over the rest, being apprised of it, proceeded to mass their forces before him, near the Olintepec river, where they fought stoutly to resist the invasion, but it was in vain. Unable to cope with the new-come "children of the sun," in a few weeks their whole country was turned into a province of Spain, and thenceforward became known as the vice-royalty of Guatemala. This order of things continued until September 15, 1821, when again by the will of the Spaniards (not of the aborigines), and with scarcely any fighting, Central America

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resumed an independent political life. At first all was united in one united republic, but later was divided into the five separate and autonomous states already mentioned.

The present extent and population of the various regions coming under the designation of Central America, are as follows:

Isthmus of Panama,..	Area,	31,600	sq. m.	Population,	350,000
Costa Rica.....	"	23,000	"	"	320,000
Nicaragua.....	"	49,200	"	"	650,000
Honduras.....	"	46,400	"	"	500,000
Salvador.....	"	7,225	"	"	885,000
Guatemala.....	"	63,400	"	"	1,800,000
Chiapas, Yucatan, etc.	"	91,750	"	"	940,000
British Honduras	"	7,562	"	"	40,000
Total area.....		320,137	sq. m.	Population,	5,485,000

As a missionary field Central America offers not a few attractions, chief of which is that it is still comparatively virgin soil. Situated between the two oceans, the Atlantic and the Pacific, it nowhere exceeds five hundred miles in breadth, has about three thousand miles of coast with numerous ports open to the world's commerce, and can boast an average of fifteen souls to the square mile as against six

or seven of the republics of South America. The elements composing the population are approximately the following:

White people	50 per 1,000,	or 274,250
Pure Indians	450 " "	" 2,468,250
Mestizos (*i. e.*, "mixed")	445 " "	" 2,340,825
Negroes (African)	55 " "	" 301,675

Central America is emphatically a land of volcanoes, of which there are altogether more than seventy. One of these, the "Irazu" in Costa Rica, is one of the rare spots on the American Continent from which it is possible to see at once both the Atlantic and the Pacific Oceans. On account of the mountains these countries also abound in rivers, twelve or more of which are navigable, and in numerous lakes, five of which have steamboats for carrying passengers along their shores. This, together with the railroads either completed or in construction, is gradually bringing every district within reach; and when the projected interoceanic canal has been cut, these facilities will be increased a hundred fold.

In these days the principal products of Central America are coffee, sugar, tobacco, coco, bananas, rubber, dye-woods, indigo, mahogany, silver, and gold. The lowlands along the coast are unhealthy; but the bulk of the population live in the mountainous regions of the interior, where they enjoy healthier conditions and a milder climate. The seasons are two, a rainy one with southwest winds, lasting from May to October, and a dry one with northeast winds, when, except in the coast, no rain falls.

MISSIONARY SOCIETIES AN WORK.*

The story of what has been done in the past for the evangelization of this charming field would be most helpful and instructive, but requires more space than is at our disposal; we shall therefore only give a summary of the work now carried on, with a few hints as to the great task that lies before us. In introducing the various organizations which are "provoking one another unto good works" in Central America, we shall observe the historic order in which they have come.

The *British and Foreign Bible Society* has labored in Central America ever since 1812, when a grant of the Bible was made to the early settlers of the Bay of Honduras, the makers of the present British colony of that name. At the time it was still a criminal offense to introduce the Word of God into the Spanish territory; nevertheless there is evidence of the fact that large numbers of copies were smuggled into these provinces in various ways. Central America is now a separate agency of this society, and its employees are constantly endeavoring to fix the attention of the people on the Divine

* One or two societies, like the S. P. G., that have missions in Central America, are not mentioned here because they work only among English-speaking people and not among the natives.—EDITOR.

Message, of which quite a number are put in circulation in the course of each year. We can not say that the society has conquered the will of the people, but there are good proofs of its having won the respect of a large section, having been awarded a gold medal at the Central America Exposition of 1897, having been allowed the use of the Guatemala State Press for the publication of Scriptures in the vernacular, having been freely eulogized by the secular press, and having been granted various facilities intended to promote its success.

Next comes the *Anglican Church* (S. P. G.) with its center in Bélize, British Honduras, and presided over by the truly missionary bishop of that see. This work also dates back to the early days of British occupation, when chaplains were sent along with the governors both of that colony and of the Mosquito Coast. The number of the clergymen is sixteen, of whom nine, with eleven local preachers or "lay readers," are distributed along the Atlantic Coast of the Central American republic, doing excellent work in promoting the

BAPTIST CHURCH OF EAST INDIANS IN COSTA RICA.

spiritual welfare of the people. Some of these clergymen have done good among the natives as well, especially where they come in contact with aboriginal tribes.

The *Jamaica Baptist Missionary Society* works in Belize, in the islands of the Bay of Honduras, Ruatan, and Bonaca; in the islands off the Eastern coast of Nicaragua, St. Andrew's, and Old Providence; in the eastern basin of the republic of Costa Rica; a little further south in the Chiriqui Lagoon, and on the Isthmus of Panama. The Baptist work was begun in 1822, when the English B. M. S. (the mother society of the above) sent a missionary to Bélize. This led to the formation of a church which, tho left to support itself in 1847,

MORAVIAN SCHOOLBOYS IN BLUEFIELDS, MOSQUITO COAST, NICARAGUA.

These schools were recently closed by order of the Nicaraguan Government because they were not entirely conducted in the Spanish language. They educated the people too well to suit the corrupt government officials.

continued to do this nobly and to act as a missionary force in the regions round about the colony. The work in the south originated in 1887 by the coming of two ministers from Jamaica, and comprises a score or so of Christian assemblies in as many different localities, and most of which possess already some sort of a meeting-house. One remarkable feature of the work is the East Indian congregation which has been gathered at Banana River, a few miles south of Port Limon. Quite recently this mission of Costa Rica has become incorporated, and is, therefore, the first Protestant corporation that has ever obtained recognition in this part of the world.

The *Moravian Brethren* entered Central America in 1847, when they occupied Bluefields, and since then they have multiplied their stations along the whole of the Mosquito Coast, on the Atlantic side of Nicaragua. At that time, the coast was a British protectorate, but in 1860 the protectorate was abandoned, and it became an Indian reservation under the suzerainty of Nicaragua. At present the mission has work at fourteen points, with over five thousand converts, and a staff of thirty and more paid workers, the complete evangelization of the Mosquito tribe being thus assured. For some years in Nicaragua, as the Clericals were in power, Protestant missionaries were jealously excluded. But in 1890 the Moravians obtained permission to follow their converts across the limits of the Mosquito Coast into the republic, while in 1893, when the Radicals had driven out the Clericals, a new constitution was adopted which removed all barriers, while the Mosquito Coast itself was turned into a *departamento*, or "province," of the Republic. One of the missionaries, Rev.

W. Sieborjer, has translated the New Testament into the Mosquito language, the first edition of which was printed in Germany in 1888.

It was in 1883 that the *Wesleyan Methodist Mission* of British Honduras (which originated in 1826), began sending preachers to Livingston, a seaport in Guatemala, and to Puerto Cortez, in the republic of Honduras. These efforts were attended with some blessing, and accordingly, in 1887, a minister, the Rev. Owen Jones, was sent for permanent work to San Pedro de Sula, where in a short time he was enabled to open a school under municipal patronage and support. The report of the mission for the ensuing year describes the

MORAVIAN INDIANS AND THEIR HOME IN CENTRAL AMERICA.

work as promising to be the beginning of an advance which erelong may help to link the Spain of the Old World with its representative in the New. Unfortunately, a few years after, this very successful man succumbed to the yellow fever scourge, and since then the mission has not been able to find him a successor, tho the work in the Bag islands and at Puerto Cortez continues, the former under an ordained minister, and the latter under a local preacher.

The *American Presbyterian Church, North,* has a mission in Merida, the capital of Yucatan, and another in the republic of Guatemala. The growth of both has been slow but steady. The Guatemala mission originated in 1882, and now it comprises three churches in three very important centers of population, with a staff of two missionaries, with their wives, a lady assistant, and three native evangelists. The Spanish work was commenced in 1884. President Rufino

Barrios, the Cromwell of Guatemala, offered many encouragements to this mission, giving them land and sending his own children to the Sunday-school, but the missionaries have had to learn that it is "better to trust in the Lord, than to put confidence in princes."

Toward the end of 1891 a new agency, organized by the Rev. C. I. Scofield, D.D., and some business men of Dallas, Texas, under the name of the *Central American Mission*, sent a man to Costa Rica, to learn Spanish, and to inaugurate a new work. This mission has now developed in such a way as to have, in Costa Rica, one married man with three young ladies who assist; in Nicaragua, one married man; in Salvador, one married man; in Honduras, three men (married), and five lady assistants; in Guatemala, two married men and four ladies. Some of these brethren have not been long enough in the field to acquire the language, but already there are small Christian communities organized at eight different points, and according to the latest *Bulletin* published by the directors, the present outlook is excellent. This mission is worked on independent lines.

In 1892 the *American Bible Society* also sent two men (its own agents for Peru and Venezuela) to reconnoitre this field, and in the following year one of them was appointed as the society's special representative in the field, with residence in Guatemala. Under him there are at present four or five colporteurs traveling about with their Bibles, apparently with some success.

WHAT REMAINS TO BE DONE.

Having given the above résumé of what the Christian Church has attempted in Central America, we may now be permitted to point out some important features of the task that remains to be done.

I. *English Work:* We fear that it is not realized that the Atlantic coast of Central America, tho unhealthy, is destined to become the habitation of the people who are forced to emigrate from the overpopulated islands of the West Indies. Nevertheless it is a fact that even now the bulk of the population along that coast, from Yucatan to Colombia, is made up of English-speaking negroes from those islands, of whom there are already three hundred thousand or more, all of them of course professedly Protestants. Where the missionaries have followed them up, tho at first it has been uphill work, we may see them settling down contentedly, only too proud to have their little shanties next beside the modest place of worship. But elsewhere, not being, in any sense, the best samples of the race, but rather the opposite, they exhibit a tendency to develop a sort of pandemonium. Hence the urgent need of religious effort among them, a need which is increasing in the same proportion as the surplus of the population of the overcrowded Antilles continues to flock toward this side. Just now there is room for twenty or thirty more missionaries

to occupy as many points where settlements are being formed without any provision whatever for religious teaching.

II. *Indian Work:* Then there are the poor aboriginal tribes, the unreclaimed, undomesticated Indians, to be found in the out-of-the-way places, all over the mountainous regions inland. These people have a strong claim on our sympathy, for they have been oppressed and downtrodden as no other people ever were. They number upward of two millions, and the vast majority can understand nothing but their own primitive dialects. Tho poor and uncultured, the writer has found them very susceptible to kindness. At present the British and Foreign Bible Society and the Moravian Brethren are the only Christian agencies working among them. But if any others will undertake the Apostolic work of evangelizing these people, the former has already four different versions of the Gospels at their disposal, viz., one for use among the Mayas of Yucatan and Peten; another for the Quiches of Western Guatemala; another for the Cakchiquels, immediate neighbors of the Quiches; and another for the Caribs, who dwell in the settlements around the Bay of Honduras; which versions, it may be added, are already in circulation among those folks. The Roman Catholic Church claims all the Indians as her adherents, but there are at least five hundred thousand of them who have never been christened at all and who have no knowledge whatever of Christianity, being still absolutely pagan.

III. *Spanish Work:* Lastly, there are the so-called Central American "natives," who have been the makers of these republics, who speak the Spanish language and have more or less Spanish blood in their veins, but who are nevertheless still mostly Indians. These too call loudly for compassion from us, their condition, socially, morally, and politically, being unspeakably sad. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." These people are often described as *Christians,* but being grossly ignorant of the Bible, they present a most shocking spectacle; for, having changed the truth of God into a lie, they bow down before most grotesque images and systematically worship the creature more than the Creator. It would doubtless be more accurate to say that the religion prevailing among them is an adaptation of the fetishism of their ancestors, brought about by the apostate church, which (supported by brute force) imposed its empty ceremonies without any previous "change of mind." The efforts hitherto spent on these natives have already borne much blessed fruit; but what are these in comparison to the great needs of the field?

In Central America there are found at least one hundred towns with a population of from eight thousand to one hundred thousand souls, still to be occupied, as indeed there are a thousand and more

villages where the Gospel has never been proclaimed. And this, too, next door to a British colony, and only three days' sailing from New Orleans! The people have already weaned their country from its former vassalage to the pope, and tho they be not free from bigotry, they yet live under liberal laws which guarantee the preaching and the work of the Gospel. The field is an extensive one, and therefore there is ample scope for the employment of every gift; *pastors* to organize congregations among the foreign Protestants sojourning in our midst; *itinerant preachers* to reach those who are scattered throughout the five republics; men with a knowledge of Spanish to preach in the large cities; Christian teachers of either sex for school work; evangelists with a strong constitution, to reach the Indians in their wilds; medical missionaries and nurses; printers to provide the necessary literature; farmers who will set up industrial missions, for which, indeed, there is a grand outlook; colporteurs that will go scattering the Word.

One can easily find countries in other directions that have as large and even larger populations, quite as needy and perhaps more neglected; but we do not find anywhere a field at once so easily reached, so freely open to missionaries, so fruitful and so inviting as Central America has been shown to be. Why then are there so few who think of this field? The Church can not be blamed if the missionaries do not go to countries from which they are excluded; but not to send them where they are sought for and hailed, is both a sin and a shame. When last year the president of Honduras visited the Bay Islands he told the Protestant workers there that he would be glad to see them come to the interior; and other presidents have been known to give similar invitations in behalf of the other states. Let us hope that the publication of these facts will draw the hearts of some to this very needy part of the Lord's vineyard.

THE CONTRIBUTION OF THE CHRISTIAN ENDEAVOR MOVEMENT TO MISSIONS.*

BY REV. FRANCIS E. CLARK, D.D., BOSTON, MASS.
Founder and President of the United Society for Christian Endeavor.

The contribution of the Christian Endeavor movement to missions has been threefold. First and least, perhaps, the money contributions of the societies. These have been by no means inconsiderable. In fact in the aggregate they amount to millions of dollars. The contributions which are *known* to have been given by the societies to missions through their own churches and denominational boards have often amounted to more than two hundred thousand dollars in a single

* The United Society for Christian Endeavor has just celebrated its 20th anniversary in Portland, Maine, February 2, 1901.

year, with a considerably larger sum given for home expenses and other benevolent causes of a local character. These records of gifts have been far from complete and probably do not give one-half the total of contributions of a single year.

During these twenty years, then, it is fair to say that the contributions of the societies for distinctively missionary causes at home or abroad have not aggregated less than five millions of dollars. That this is largely an "extra asset" of the missionary cause is proved by an exhaustive study which I made two or three years ago of the receipts of many denominational boards, both home and foreign. This study proved that the gifts from all "young people's sources," Sunday-schools, mission bands, Endeavor societies and the like, had during the past fifteen years increased by about the sum contributed by young people's societies alone. In these same boards the receipts from other sources had remained nearly stationary and sometimes decreased, while the money received from young people's sources had very materially increased.

The constant plea with the young people from all Christian Endeavor leaders has been "give, and give freely for the advancement of the Kingdom, give regularly, systematically, proportionately; give as a rule through accredited channels, and of course only as your church approves; not simply when your emotions are stirred, but from a sense of duty and from love of Christ."

That these appeals have not been without effect I think is shown by the facts above cited. The society has asked very little for itself, but has always striven to be the modest handmaid of every missionary organization in all the churches.

2. But more important than the amount that has been directly contributed by the society in dollars and cents has been the interest that has been awakened in missionary themes. In its spirit and purpose from the beginning to the present day the Christian Endeavor movement has been a missionary movement. It was, in a way, the outgrowth of a mission circle. The first society formed in Williston Church in Portland, Maine, on the evening of February 2, twenty years ago, had been preceded in that church by the "Mizpah Mission Circle" of boys and girls, who, under the lead of the pastor's wife, had met week by week for many months at the parsonage to talk about missions, to pray for the missionaries, and to work for their support. Most of the members of this mission circle were among the charter members of the first Christian Endeavor society. From that day to this the society has never lost its missionary character or impulse. Every great convention for twenty years has rung with the missionary motive, and the most eloquent speakers on both sides of the water have found their most congenial themes in this great world-embracing idea.

In later years other movements within the wider Christian Endeavor movement, and inspired by it, have supplemented and reinforced the earlier efforts. Almost every society has its missionary committee. Four times a year, and in some societies every month, a missionary meeting is held which is as regularly provided for as the consecration meeting or any other feature of the society. Christian Endeavor Day, the second of February, is distinctly marked by a special contribution for missions, the amount raised being given as the church directs to its own denominational boards. Within the last few years two movements have been started within the society which promise large things for the future. One is called "The Tenth Legion," in which are enrolled those who promise to give at least one-tenth of their income to God's work in the world. Already nearly twenty thousand are recorded in this list, most of them young people with their fortunes to make, whose gifts will grow with their increasing years.

Another effort along this line is called "The Macedonian Phalanx," which records the names of societies and individuals whose effort is to support a native worker or a missionary, either wholly or in part, thus having their representative at work on the other side of the world while they are at work on this side. Already many of those who have heard the Macedonian cry "Come over and help us," are enrolled in this "phalanx." A great many missionaries in different boards are entirely supported by Christian Endeavor societies or groups of societies at home. Still more native workers are cared for, and the number is constantly growing, and the living links between the missionaries who stay at home and the missionaries who go abroad are ever being forged.

3. More interesting possibly, and certainly more picturesque, is the history of the Christian Endeavor movement in the actual missionary field. It was very soon found that the society was quite as well adapted to the mission church as to the church at home, that young Christians could be trained by these methods in India and China as well as in America, and in mission lands there are very few who may not be classed as "young Christians."

The first society outside of America was not formed, as might have been supposed, in England or Australia (tho the growth of the movement in these countries has been very large), but in China. Early in 1885, four years after the first society was formed in Portland, Maine, a young missionary transplanted a graft of the original plant to Chinese soil, where it has flourished and grown strong during these last fifteen years. Now in the neighborhood of Fuchau (Foochow), where this first society in mission lands was established, there are over fifty organizations of this sort in the churches of the American Board and of the Church Missionary Society of England, and one of the most

inspiring conventions that I ever attended was held last April in Foochow, where some fifteen hundred long-queued, slant-eyed, yellow-skinned Celestials came together, wearing their Christian Endeavor badges, and all intent upon receiving the same blessing that the young people of America expect to receive in their annual conventions.

There, as here, distinctive Christian Endeavor themes are discussed, the importance of the pledge and the prayer meeting, the value of the consecration service, and the use of the committees in training the members for practical service in the Kingdom. Above all, the missionary theme was exalted, and the thought of world-wide Christianity and the dominance of the religion of the Nazarene was the inspiring thought there as it has so often been in America.

In Japan there is a vigorous Christian Endeavor spirit in many sections of the empire. The movement is largely under native control, and the prospects for growth are better than ever. In Tokio there are thirteen Christian Endeavor societies, with a regularly constituted union, such as exists in nearly every city in America.

In India the society has found a very large field of usefulness. It was early introduced into Ceylon by some devoted American missionaries and from there it has spread into all parts of the empire. There is now a United Society of Christian Endeavor for India, Burma, and Ceylon which numbers in its union over five hundred local societies. A secretary has just been called from America, Rev. F. S. Hatch, the honored president of the Massachusetts Christian Endeavor Union, to lead the forces throughout this part of the British domain.

In Madagascar there were at one time nearly a hundred societies in the capital city alone and its vicinity. These were somewhat disturbed and broken up by the French occupation, but lately many have been reorganized and are apparently doing as good work as ever.

In several of the Marshall Islands, as well as in some parts of Samoa and other islands of the South Sea, the societies have been conspicuously successful in arousing new zeal among the converts, in opening their mouths in testimony, and setting their hands and feet at work for the Master.

At the convention in San Francisco, three years ago, no less than twenty Endeavorers, many of them native Hawaiians, came from the Sandwich Islands to bring their greetings. From the Laos country, from Turkey, and from some parts of Syria, come reports of exceptionally good work.

In the missions in papal countries, too, the society of late has become a very considerable factor, especially in Mexico and Spain. In the latter country so much is it feared by the fanatical priests that everything was done at a convention which I attended in Sarragossa last summer to arouse the mob spirit to drive the Endeavorers out of town and defeat the convention. The fervent appeals of the

daily newspapers, however, to destroy this "latest heresy" and the machinations of the priest had little effect, and the convention was declared by missionaries who were present to have been the most important Protestant gathering held in Spain for the last twenty-five years.

Endeavorers can humbly thank God, as they review the past, for the gracious and abundant harvest which he has allowed to spring from the little seed planted twenty years ago, and can take fresh courage for new and larger missionary service at home and abroad in the twenty years to come.

THE EVANGELIZATION OF NEW YORK CITY.

BY MISS HELEN F. CLARK, NEW YORK.
Director of the Evangel Band Work, 21 Mott Street.

The evangelization of New York City is a problem of increasing interest and seriousness. The greatness of the city's population and the numerical weakness of Protestant Christians are facts that are beginning to force themselves upon us. According to Greenleaf, the first historian to sum up the numerical strength of the evangelical churches, in 1845 13.5 per cent. or 50,131 of the population, were Protestant church members. In 1890, altho the Federal census showed evangelical communicants to the number of 133,596, yet the population had increased so that this number represented only 8.8 per cent. of the whole number of inhabitants. A later computation, made from the denominational year books of 1896, shows that this proportion has still further decreased to 7.3 per cent. A decrease of five per cent. in forty-five years, and of one and a half per cent. in six years, is sufficient to make us pause and question as to the cause.

When New York was first colonized, the Dutch settlers established a Protestant church when the little village numbered but 270 persons. This was the only church on Manhattan Island for seventy years, and then two new ones were formed, which divided the city's population into one thousand four hundred per church. At the end of the first century of New York's existence there were five Protestant churches, or one for every one thousand seven hundred of her population. A few years later there was a stimulation of religious zeal, and churches were multiplied so that for nearly forty years this proportion of churches to the population was considerably increased. But in 1800 the proportion of churches had again decreased, and while there were twenty-three evangelical bodies, there were two thousand six hundred persons to each. Protestant effort again awoke, however, and for half a century the evangelicals not only kept pace with the population, but gained upon it.

But since 1850 this has not been the case. We have not only failed to gain upon the population in the proportion of churches to the number of inhabitants, but we have failed to even keep pace with the natural growth of the city, so that to-day we have but one evangelical church organization to every five thousand five hundred persons in the boroughs of Manhattan and the Bronx. Protesants are not losing in actual numbers, but the increase in no wise keeps pace with the increase of people. We have not to-day as many church members, or as many church organizations to the population, as we had in 1850, and thus in ratio we are decreasing year by year.

What is the cause of all this? One cause is, of course, lack of aggressive effort upon the part of evangelical Christians. But there is a second and very great cause, which is but dimly comprehended by the majority of Christians, namely, the large influx of foreigners into this city. Had New York city not been a port of entry, it is more than probable that evangelical churches never would have fallen behind as they have in the last half century. The following table, compiled from the Federal census of 1890, shows the proportion of Americans and foreigners in New York city in that year:

Foreign born	42 per cent.
Persons, natives, whose parents, one or both, were born abroad	38 "
Persons, natives, whose parents were both born in America	19 "
Foreign born and Americans of foreign ancestry	80 "
Americans of the second generation	19 "

The following nationalities are found in New York:

English	Hungarians	Italians
Welsh	Bohemians	Swiss
Canadians	Rumanians	Fins
Irish	Armenians	North Africans
Scotch	Greeks	Cubans
French	Arabians	South Americans
Corsicans	Damascenes	Central Americans
Germans	Egyptians	Mexicans
Poles	Belgians	Pacific Islanders
Russians	Portuguese	Chinese
Scandinavians	Spaniards	Japanese
Hindus.	Turks	Etc.

The foreigners have not entered New York in small numbers, scattering through the city, and partaking of our customs and life until their identity as aliens has become obliterated. On the contrary, they have come by the thousands. They have massed together, occupying great sections of the city, nationality by nationality, until the terms "Jewish colony," "Italian colony," "Chinese colony," are familiar words. They have not adopted American customs and ideas, but instead they have preserved their own speech and teach it to their children, reproducing as far as possible their life in the fatherland.

Except upon the part of the children who enter our public schools, and so imbibe something of the American spirit, there is little movement toward Americanization. To make as much money as possible, and live according to their own idea of comfort, perpetuating their own tongue and religion, seems to be the aim of their life.

Most of these immigrants are extremely poor. Many work for a mere pittance, and in hunger and nakedness save a little, until after years of effort they can at last secure a little business of their own, or a better position, and so rent a separate apartment and buy enough food for satisfying meals. Poverty forces them to herd together and makes their neighborhood objectionable. Americans with more money and enlightenment will not live in localities filled with these poor foreigners. Hence, with the ingress of the immigrants comes the egress of the Americans, and also, unfortunately, the egress of the American church.

CHURCHES MOVING UPTOWN.

Many greatly blame the churches for removing from districts below Fourteenth Street and for leaving these great masses of people with no places of Protestant worship. Upon them has been laid the whole blame for the present deplorable state of religion in New York. So general has this movement become that some, in earnestness and conscientiousness, are asking the question, "Is it not possible for an English church to take root and grow below Fourteenth Street?" In the writer's opinion, it is not. It is not possible because there is not a sufficient population of Americans from which to draw. We slander Christian church-members if we ascribe these removals to hardness of heart and wilful neglect of duty. The English-speaking churches have simply found it impossible to sustain themselves or to increase their membership in such localities.

But if the American church considers itself only as an English church and limits its field to Americans, it does a colossal wrong. The church is first of all the Church of Christ, for all time and for all people, and is bound, by the very spirit which gave it birth, to propagate itself among all nationalities. As Christians we have unquestionably as strong a duty to the hundreds of thousands of foreigners who have come to New York as we have to those of our own nation.

Many Christians have urged that our American churches should reach out and gather in these foreigners, and preach to them and convert them. It is a beautiful theory that all churches should open their doors and welcome these new members of the fold of Christ into their bosom without reference to nationality; but it is a theory that does not work, not because of the coldness of the uptown American Christian, but because of the mental characteristics of the two people. The uneducated foreigner, tho he be genuinely converted,

and endued with the spirit of his Master, does not comprehend intellectual presentation of truth, nor will he find the pleasure in fellowship with a cultured congregation that he will find among his own simple people meeting to worship in their native tongue. True kindness is to give him his own church, and to wait for a later generation, benefited by our free education, before we insist upon their union with our American churches. These poor foreigners learn the sweet lessons of the Gospel, so wondrously fitted for the need of every human heart, far more quickly than they put on American ideas and customs. The American and foreign churches are almost as dissimilar in New York as they are in the foreign fields.

It may be urged that there are still American churches below Fourteenth Street which are doing a progressive work. So far from denying the truth of what has been stated they illustrate and enforce it. Of the seventy-five evangelical churches in this region forty are working among the foreigners and the children of foreigners, or

are themselves foreign churches, while the remainder are struggling to exist, and their ministers are preaching to decreasing numbers year by year.

While foreign churches are the greater necessity, there is also a large and far-reaching work which may be done in this locality by American churches, even those which confine themselves to the use of the English tongue, and that is the work among the youth. The majority of those under fifteen years of age speak English—at least, enough to comprehend simple Sunday-school teaching. By means of the modern Sunday-school, or, when inherited prejudices prevent them from attending the Sunday-school, by means of the library, gymnasium, industrial school, or club, a great and fruitful work may be done among these classes. But all these things must be accompanied at every session by simple, tactful Gospel preaching and the presentation of the Word of God, or they fail to accomplish the desired end—namely, the Christianization of the people. Gymnasiums and reading-rooms will yield no precious fruit in the salvation of lost souls without the preaching of the Gospel. Stereoptieon lectures may fill a church, but will not convert the audience without the presentation of the Word and its message of grace. Attending a church club will not regenerate a man or woman. These things have their rightful place as adjuncts to Gospel preaching, but should never take its place. They are merely the net which draws a man within sound of the Gospel preaching, and as such they are commendable. The tendency to forego Gospel preaching in institutional churches is too often apparent, and some congregations have spent large sums in this work without any tangible results in the conversions of men and women, or any apparent change in the moral atmosphere of their neighborhood.

There are in Greater New York and Brooklyn over 2,200,000 people who have no affiliation with any religious body, Protestant, Catholic, Jew, Scientist, Spiritualist, or any other, unless it be with some pagan religion. How are these people to be evangelized? What was the apostolic method, the method divinely appointed by our Lord for the salvation of the world? We may answer in a few words: *To go to the people and to preach to them wherever they might be found.*

Peter did not wait to build a chapel before he preached at Pentecost. Paul did not rear a tent or fit up a hall ere he proclaimed free grace to dying men. The Master himself, while He sometimes used the synagog or the temple, never built one, nor commanded one to be built. He went among the people and preached wherever he found them—sowing or reaping, eating and drinking. He stopped to give His healing draught to a sin-cursed soul by a well-side, and He called to a royal service the fishers by the sea. He waited not for careless man to seek Him, but with a grace and condescension only possible to God, He sought out man.

Alas, we have forgotten the Master's way! To stand within well-built walls, under the softened light from many-colored windows, with refined natures and the intelligent faces of believers around us, has been easier than the rugged, tumultuous way of Paul. The multitude clamor, and among them are the scornful and unbelieving, and sometimes the persecutors, and we find it hard to stand before them. It is easier to preach to the sympathizing Christians, and if, perchance, an unbeliever enters, we will thank God and do our best to convert him. But to go out, to seek the multitude, away from harmonious surroundings, away from friendly faces, it is hard, it is very hard.

But in this work there is a blessing which no man knows except he who does it, and learns to do it well. This we believe to be the method which must be used to save New York.

GO WHERE THE PEOPLE ARE.

No amount of preaching indoors will ever convert the vast masses whose church is the highway, and whose God is their own fleshly desires. Until their attention is arrested and their consciences wakened they will not enter a place of worship, and it is folly to think otherwise. However advantageous church buildings and chapels may be on the whole, the time for much building in that line in lower New York has yet to come. There is at present no such general turning toward religion as shall justify it. More than this, men and women born in Roman Catholic countries, or of the Hebrew race, are full of prejudice against, if not of hatred for, the Protestant faith, and they can scarcely be induced to enter a Protestant church. The unpretentious missions have been less repugnant to them, and are, to my mind, far better fitted for this peculiar kind of work than the best chapel we can build.

Most emphatically do we believe, however, that the greater part of our Gospel preaching among this class of our population should be done outside the walls of the church or mission. It should be done upon the street, in the courtyards, in the hallways, in the saloons, in the family living-rooms, wherever a man or woman will listen. The mission and the church should be the meeting-place for believers, and for instruction of inquirers. If we limit our evangelization to only that which we can do indoors, blessed as that portion of our preaching may be, we shall never evangelize New York.

Some years ago the writer with a few young friends went to the crowded portions of the larger Italian quarter to test the practicability of such work. We were simply an evangelizing band, with no mission or society behind us, and no minister or evangelist with us. We carried autoharps, hymn books, and a New Testament. We had no license to preach upon the streets, but we went to the tenements. It was summer-time, and we passed through the long, dark hallways, or

down the gloomy alleys, to the courtyards between the front and rear houses. Here we found women washing and sewing, or groups of men drinking and carousing at tables. With the utmost deference we asked permission to sing, and then we steadied our harps on a beer keg or window-ledge while we played and sang Gospel hymns. The people listened attentively. Often their games were forgotten, and the cards fell from their hands. Many left their beer glasses and came and stood around us. After the singing we spoke to them, presenting the Gospel message as simply and directly as we could, and they heeded as men who are hungering for truth.

In one place a crowd of women surrounded us, women whose faces wore that settled sadness, that utter hopelessness which we often see upon the countenance of the idol-worshipers of the East. I shall never forget the eagerness with which these women asked repeatedly, "Is it true?" as we told them of the tender love of God and the full salvation wrought out by the Divine Son. They begged us again and again to return and teach them often, but the prejudices of their neighbors and husbands against our religion soon after shut us out from that courtyard, and we were not permitted to return. O, Christian men and women, this great city is hungering for the Gospel even as are those dark cities of the Orient! Why should we not give it to them?

At another time we had sung and talked until the sun had gone down over the black roofs of the tenements, yet one woman would not let us go. When she saw that we were tired, she took hold of my arm and begged, "Come into my saloon and preach; come, there's plenty room there. I make you sit down." When at last we left it was with the promise that we would obtain a license and preach on the street in front of her saloon the next Sunday, for the people crowded into the courtyard to suffocation. We kept this promise, and many an hour since have we preached in front of her door, and we have never failed to have an audience. Many times hundreds of men have stood in the warmth of the summer sun or in the snow and exposed to the bleak winds of winter. The people have never refused to hear, and have never been the first to leave. As the fruit of this work there are to-day scores of men living a faithful Christian life, members of Christian churches, and now in turn helping to evangelize their neighborhoods.

If such singing bands should go throughout New York, uptown as well as downtown, preaching upon the street, or in the courts, or in the hallways, wherever men or women would listen, following it up by personal work among inquirers, it would not be long before we would be breasting the current of irreligion in New York. If we would in addition establish a system of inexpensive missions, each costing about one thousand dollars a year, and each the center for an

evangelizing band, and multiply them throughout the city, we would soon see little Christian committees in all our places of religious destitution, and even these poor and illiterate foreigners would begin to praise God.

But for such a task among such a conglomerate people special agents are needed. They are—the English-speaking evangelist, the native evangelist, the colporteur, native or speaking the foreign tongue, and the American clergy and lay workers for the youths and children who understand the English tongue. These agents need preparation for the work.

I know of no more difficult task than to tell the way of salvation in a few clear, powerful sentences. In a street meeting a certain element stands patiently listening hour after hour, and returns to the recurring services. But hundreds of others come and go, listening for a longer or shorter time. Perhaps they have never heard the Gospel before. They may never hear it again. The problem that presents itself to the street preacher is, therefore, how to present the truth so that it will lodge in the mind of the listener who may stand but a moment, and be so comprehensible to him that that single message may be the means of his salvation, if he lays hold upon it. There seems almost room for a new school of theology to teach preachers this art. Yet it can be learned, and from such preaching I have known men to be saved who, after months in distant cities, came back to tell us of the one message they had heard in a few moment's pause on the outer edge of the crowd, a message which was still ringing in their ears, and which had become a well-spring of joy in their souls.

But this street preaching, while it may be done by laymen, or by the pastors of churches, and may become a blessing both to the workers and the people, is best done by the evangelist. The man whom the Almighty especially fits for this work is the one of all others to go into these broad fields so white to the harvest. Upon the street one may preach to thousands in a day, while but a few score of the unconverted can be induced to come to the church. How much greater is the joy when we stand before a multitude of waiting ones and cast the net out into the deep.

The colporteur also needs his training, and with it he may accomplish a glorious mission in this great city, and by his personal work and the distribution of the Scriptures he may augment to a surprising degree the work of the evangelist.

I knew one colporteur who entered saloons and gambling dens, who sold tracts and Bibles before theaters and dance-halls, and who made his way into dives; and in all places he found men and women who were hungering for the truth, and took it eagerly from his hands. Conversions, some notable conversions, resulted. He was one of the noblest missionaries that ever worked in New York, but the church

that commissioned him found it difficult to raise twenty-five dollars per month toward his support, and recalled him from his field.

Perhaps some may explain, "But these are foreign mission methods." They are indeed, for it is foreign mission work which we have before us in New York. Not only do alien tongues confound us, but alien ideas, alien customs, almost diverse civilizations. Idolatry of the grossest forms, with the horrid slavery and sale of women, as well as the paganism of Eastern Europe, to-day confront the worker in lower New York.

We must view our task unflinchingly, not hiding our eyes from its hard conditions, nor shrinking from its immensity, lest irreligion become lawlessness, and we some day reap the fruit of neglected duty in tears, impotent to stem its awful tide.

THE NEGLECTED FACTOR IN CITY SAVING.

BY REV. SAMUEL ZANE BATTEN, M.A., MORRISTOWN, N. J.

Cities are the strategic points in the world's evangelization. The early disciples of the Lord Jesus gave a great part of their labors to the cities of their day. Name the important cities of the Roman world, and you have named the cities in which the apostle Paul chiefly labored: Antioch, Ephesus, Philippi, Corinth, Athens, Rome. In Ephesus he worked for three years, winning many converts, with the result that "all they which dwelt in Asia heard the word of the Lord."

Times have changed, but the strategic importance of the city has increased rather than lessened. The marked drift of people toward the cities is characteristic of all nations. Cities are everywhere gaining in wealth and numbers out of all proportion to the gain of the country districts. Thus it is coming to pass that the problem of the world's redemption is fast becoming the problem of the evangelization of the cities.

In the face of these two facts, the strategic importance of the city and the steady and disproportionate gain of the city, we find another fact which may well cause alarm: the Gospel is not gaining in the cities in anything like the same proportion as the population. New York is perhaps hardly a typical American city on account of the large foreign population. But in this metropolis we find the culmination of tendencies that are at work in all our cities. The various evangelical churches little more than hold their own from year to year. The social and political condition of the city is deplorably bad. The doctrine of solidarity shows us that the redemption of the city's life must cover all the relations of man's being and all the spheres of his interest. The religious and the social, the moral and the political

life of a city must all be improved together. To save our cities we must touch men at all levels and influence them in all relations.

Many earnest and devoted workers are giving their lives and their money to forward the Kingdom of God in our cities, and many patriotic and intelligent citizens are laboring to improve and transform the political life of their communities. But with it all our cities are not being redeemed. Ernest H. Crosby has said that he can take the map of any American city, and, without knowing the local situation, he can name the wealthy district and the poor districts by the one fact of the presence or the absence of churches. The uptown movement on the part of churches and church-members has continued without observation until now we find that the wealthy, moral, pleasant uptown districts have large, commodious, and well-equipped churches, while the poor, crowded, neglected downtown districts are almost churchless, having here and there only a poorly equipped mission hall. The feeling is growing among the rank and file of the people that the churches are for the few and the missions are for the many. From many facts that have come within the range of our experience, we fear that there is only too good ground for this complaint. All honor to the devoted workers who are toiling in the downtown mission halls seeking to win men to Jesus Christ. All honor also to the generous givers in the churches who are making these missions possible. All honor, too, to the brave and patriotic men who are sacrificing ease and comfort in their efforts to illustrate and inculcate a higher and better citizenship. But when we have recognized all these factors there remains another factor quite too generally forgotten or ignored which is the most important factor of all.

THE FACTOR OF PERSONAL CONTACT.

Nothing can ever be a substitute for close personal contact of life with life. When Christ wanted to save the world, He did not draw a check or write a tract, or commission a delegate; on the contrary, He Himself came down to live among men as one of themselves. In all our afflictions He Himself was afflicted, being tempted in all points like as we are, and allowing no line of social cleavage, ecclesiastical prejudice or personal interest to separate him from his brother men. Before this world can be redeemed unto God the men and the women who bear the name of Christ must fulfil in their lives the same mind that Christ fulfilled when He left the throne and came down to live with us. The highest good is for all men, and we must never rest till the downmost man is lifted up into the possession and appreciation of the highest good.

How can this great end be attained? City mission societies are doing splendid work; various philanthropic and charitable organizations are attempting to fulfil the mind of Christ. Good government

clubs and citizens' leagues are seeking to create a higher type of citizenship; but over and above these societies and organizations something else is needed: the personal contact of life with life. The effectiveness of these organizations grows out of their fulfilment of this very law. Mr. Charles Loring Brace, whose devotion to Jesus Christ, and whose knowledge of men no one will question, has declared:

> In religious communities, such as the English and American, there is too great confidence in technical religious means. The mistake we refer to is too great use of, or confidence in, the old technical methods, such as distributing tracts, holding prayer meetings, and scattering Bibles. The neglected and ruffian classes . . . are in no way directly affected by influences such as these.

By the means that are now employed our cities can never be redeemed from sin, corruption, and misery, and be established in the righteousness, purity, and peace of God's Kingdom. What can we do that our backward brothers may be lifted up into the appreciation and possession of higher things? What can we do to inspire them to holier living and truer citizenship? Shall we build music halls and art galleries? Shall we multiply missions, and flood the district with tracts? These things are all good enough in their way, but they are neither the best nor the most potent things. What is man's deepest need? Is it not that of a higher ideal, a worthier aspiration, a power that shall hold the will steady in the right way? Nothing is so potent in arousing, moving, persuading men as personal contact and fellowship. Men do not need our gifts as much as they need ourselves. "The gift without the giver is bare." The one factor that is most important in all Christian work is the contact of man with man. Our church people have culture, taste, and strength; they are moral, earnest, and good. It is possible that part of this culture and goodness may find their way to men through the medium of a mission hall or a religious tract, but life comes from life and through life. In a word, that our cities may be saved for God and for His righteousness, there must be this personal and brotherly fellowship between the brother in the slums and the brother on the avenue.

Our cities will not be saved through the medium of charitable societies and mission halls. Nothing short of self-giving can help these men or satisfy the mind of Christ. Among the poor and unprivileged there are many brave and earnest hearts who are rowing hard against the stream, longing for light and wearying themselves to find the way. These men do not want the rich man's loaf or dollar, but their hearts are hungry for a brother's fellowship and inspiration. Men need ourselves a thousand times more than they need our tracts or our money. In order that our cities may be saved it is necessary that thousands of families voluntarily and gladly deny themselves the delights of uptown residence that they may live among their less

fortunate brothers, and by personal fellowship may bring to them the whole helpfulness of God. Is it too much to hope that under the constraint of love many families will voluntarily choose their residence among their needier and weaker brothers? One good, earnest, moral family will do much to change the tone of a whole street. There is nothing in this world so potent as right example. Long range benevolence can never accomplish the highest results. Not by preaching to men at long range can they be saved from sin and won to Christ, but by personal effort and loving contact. What is demanded by the needs of our cities and the mind of Christ is this voluntary surrender of privileges on the part of the strong and qualified, and their willing and fraternal residence among their weak and needy brothers. There must be personal identification with them, personal contact and association, the determination to enter into their lives, and to fill them with the light of God. This association must be full and fraternal, not alone on Sundays in the church, but through the week in social relations. The Master has laid down the principle which may have some application to this problem: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast call the poor, the maimed, the lame, the blind."

Very suggestive in this connection is the story Prof. Drummond records of the young men from the university who went down into the east end of London to live among the people. They went into the most desolate and God-forsaken place, occupied for miles by working people, and took a little house. They gave themselves no airs of superiority, and never declared that they had come to do the people good. They simply went in there and made friends with the people, and in the course of months they came to know a number of the residents. They were fully acquainted with the questions of city government and sanitation, and discussed these topics with the people. One day there was a labor war, and the leaders came to consult these young men. They talked it over, and the matter was soon settled to the satisfaction of all parties concerned. In the course of time one member of the little group was elected to the school board, another was sent to the county council, a third was elected to parliament. In all these positions they labored for the betterment of the districts they represented, and were able to accomplish wonders in a short time. Thus these men have taken possession of this section of the city for Jesus Christ, and are gradually salting and saving it. It is useless to lament the corruption of politics and the power of the boss so long as we stand off at a distance and lecture men. The venal boss gains his power through the law of personal interest and personal contact. The disciple of Jesus Christ can gain power over men in the same way.

We who want the best conditions for our children thereby recognize the importance of this factor in the lives of others. We must labor to improve the conditions of our neighbor's child. Let a few men and women take their families down into these evil conditions for a while, and they will learn two valuable lessons: They will learn how defective and vicious are the conditions in which thousands of their brothers live; and, secondly, they will learn what are the things that need to be done and the best ways of doing them. This knowledge taking possession of their minds and hearts will rouse them to heroic and unceasing efforts in behalf of better conditions. There are many men and women who can not offer the objection of families and before whom the way is open.

This principle is finding recognition in college and university settlements in all our cities. The residents of these settlements are gaining a first-hand knowledge of conditions and are making heroic efforts in behalf of improvement. But over and above all this there must be an increasing number of Christian men and women who will gladly choose their residence among the poor and needy that they may fill their lives with all the blessings of the Gospel of the Kingdom. Such association will bring untold blessing to the people who receive and to the people who give. Through this fellowship there will come the outlook into a larger life, and the impulse to rise up and fulfil the larger vision. On the other hand, through this fellowship there will also come a first-hand knowledge of conditions which will arouse us to labor for the betterment of these conditions; and there will come the consciousness that we are doing something toward the redemption of our cities from sin and for their transformation into the city of God.

THE GENERAL CONFERENCE OF PROTESTANT MISSIONARIES IN JAPAN.*

BY REV. D. B. SCHNEDER, D.D., SENDAI, JAPAN.

A very important event in the history of missions has been the third General Conference of Protestant Missionaries in Japan. During eight of the most charming of Japan October days (24th to 31st), in the ideally convenient hall of the Tokyo Young Men's Christian Association, four hundred and fifty missionaries were in session. It had been seventeen years since the last general conference, which was held in Osaka, and the time was ripe for a new one. The first and only other one was held in Yokohama in 1872, and it was an inspiring incident when in the course of the session eleven members of that first conference were called to the platform and given the Chatauqua

*We regret that the pressure on our space compels us to omit much of this very able paper.—EDITOR.

salute. The conference consisted of Protestant missionaries only, the Roman and Greek Catholics as well as the Unitarians and Universalists having not been invited. Two of the missions refrained from formally taking part. A number of China missionaries, who are now refugees in Japan, sat as advisory members. It was a disappointment that Bishop Wilson, of the Southern Methodist Church, was the only representative of the home boards in attendance. The efficient chairman of a very wise and able committee of arrangements was the Rev. A. Oltmans, of the Dutch Reformed Mission. The venerable Dr. J. D. Davis, of the American Board Mission, was president.

The feeling manifested toward Japanese churches and Japanese colaborers was warm and fraternal. A number of leading Japanese workers were introduced to the conference, and took part in the discussions. In response to a stirring appeal from the Japan Evangelical Alliance in behalf of a proposed twentieth century evangelistic movement, a committee of twelve members of the conference was appointed to lead the missionary body in hearty cooperation in this important effort. Sympathy for the China missionaries was expressed with the belief that, as ever before, "the blood of the martyrs is the seed of the Church."

It is only too rarely that missionaries working in non-Christian lands enjoy the full sympathy of the officials who represent the Christian nations in such countries. On this account the conference was all the more profoundly grateful to Col. Buck, United States minister to Japan, for favoring the conference with his presence, for a generous donation toward its expenses, and for a most delightful reception tendered by himself and Mrs. Buck to the members of the conference.

The committee of arrangements planned to make its spiritual uplift the chief aim of the conference. In this their purpose was not unrealized. The first hour of every day's session was given to a devotional paper followed by a season of prayer. These hours were deeply inspiring and helped to give a highly spiritual tone to the whole conference. Special devotional meetings also were held in several parts of the city in the early morning and in the evening. Probably no one went away without being spiritually strengthened.

THE GENERAL MISSIONARY SITUATION IN JAPAN.

That Japan has made remarkable progress in material civilization during the past thirty years is known to the world; but the fact which Dr. Greene brought out, as it had probably never been brought out before, is not so generally known—namely, that during the same space of time the country has undergone a no less remarkable moral transformation. The change from an autocratic to a wise constitutional form of government, legal reforms, the development of inter-

national relations, the growth in wealth and power, and the great advances in edueation have all been indieations of the working of two deeper forees—namely, a new national eonseiousness and a new eoneeption of the value of the individual. Of the two, the latter force has been the stronger and more eonstant, and it is this foree espeeially that Christianity has fostered and stimulated during the past thirty years. Hand in hand with the entranee of these forees have eome new moral sentiments, higher ideals of life, and an inereasing "hospitality of mind" for Christian truth. Among the higher classes of people the proportion of Christians is abnormally large.

Dr. Thompson, in his paper on "The Progress of the Work," gave mueh and convineing evidenee that in the number of converts gained, in the spread of the work, in better material and spiritual equipment, in closer unity, in reaetion and opposition overeome, and in strength, eonfidenee, and hope, there has been very substantial and satisfactory progress. He made it clear that the progress in the aetual winning of eonverts to Christ has been great, and that the preparations whieh have unconseiously gone forward for the future Christianization of Japan have been very great. Japan is, not diplomatically only, but really, open to Christianity.

1. *The Present.* There are altogether one thousand five hundred and fifty-six workers, of whom eight hundred and thirty-three are Japanese. Nominally there is one worker to every thirty-four thousand of the population, but aetually, making all allowanees, there is scarcely one for every one hundred thousand. Most missions find it wise poliey to have their base of operations in the capital. Thus twenty per cent. of all the workers are loeated in Tokyo, and while this does not give that great eity too many, large eountry distriets are praetieally untouched. The work of Christianizing Japan has just begun. Only a small fraction of this exceedingly important Oriental nation has been Christianized, and tho this fraetion has an influence out of all proportion to its size, yet now is the time not to relax effort, but to redouble it.

One of the features of the situation in Japan is the "open door" for work among women. The rapid growth in the proportion of women in the chureh is significant. In 1883 they were in the proportion of a little more than one woman to three men; in 1899 they were in the proportion of seven to eight. In the last twenty-five years nearly twenty thousand women have been brought into the Protestant braneh of the ehureh. Moreover, the opposition and diffieulties that existed in the earlier years have almost passed away, and the opportunities are greater to-day than ever before.

On the problem of self-support, the variety of opinion in the conferenee was great. The situation now is that the American Board Mission leads with thirty-three self-supporting churches; the churches

of the cooperating Presbyterian and Reformed missions follow with twenty-five; the American Episcopal and the Church of England Missions together have five; the Baptists, Methodists, and Canadian Methodists have each three; other missions together, eleven. Total, eighty-three. The total number of organized churches is four hundred and sixteen. The average amount of contributions per member for all purposes was, according to the latest statistics, *yen* 2.48 or $1.24.

That none of the features of the old religions was considered sufficiently important to claim the special attention of the conference is an indication that those religions present but little of a barrier to Christianity any more.

2. *The Educational Work.* In the earlier years there was great demand for mission schools. Students flocked in in large numbers, there were many conversions, and there seemed to be no better evangelizing agency than these schools. But the reaction against foreign influence, aided by government discrimination against private schools, was enough to give a serious check to mission schools, and during the past five years all such schools, especially those for young men, have passed through a period of deep discouragement and trial. But the clouds are beginning to break.

In spite of the higher ethical demands of to-day and the efforts of the well-organized educational system of the government, according to universal testimony Japan is moving in the direction of license and moral degeneration. In the face of this tendency the state system of education is permanently handicapped by its inability to teach a morality that has a religious basis. There are now nineteen Protestant institutions of learning for young men, and about forty-four girls' schools with five thousand pupils. These young women hear the Gospel every day, and nearly all of them become Christians.

Perhaps the most discouraging feature of the whole missionary situation in Japan to-day is the small number of theological students. The sixteen theological schools last year reported an aggregate of one hundred and thirteen students, or an average of seven in each institution. Alongside of the theological schools there stand a number of schools for the training of Bible women, or lay female workers.

The Sunday-school received the earnest attention it deserves. The influence of primary-school teachers has in many cases been hostile to Sunday-schools, and it is especially difficult to hold the boys. Yet thirty-three thousand children are reported as being in Sunday-schools, and probably the majority of these are the children of unbelievers. In the city of Sendai alone one child in every ten is in Sunday-school.

3. *Christian Literature.* In Christian journalism the Japanese are to the front. The best Christian literature is to be found here, and its influence great and growing. It is estimated that two million

Bibles, New Testaments, and portions have been distributed by sale or gift.

4. *Benevolent Work and Social Questions.* For medical missions in the ordinary sense there is little need, but for charitable medical work there is a large field. In the city of Osaka alone there are said to be over one hundred thousand people who are too poor to bear the expense of sickness. Christianity has established a score of orphanages, three leper asylums, three blind asylums, three rescue houses, three prison gate missions, a score of hospitals, six charity kindergartens, three homes for the aged, one social settlement, and at least two hundred schools for the poor.

The movement against the social evil promises to become even more powerful than the temperance movement. It was a striking incident that this conference of missionaries should be addressed by the Hon. S. Shimada, ex-president of the Japanese House of Representatives, on the work of the Anti-Prostitution Society, of which the function is to assist young women to escape from the slavery of the brothels.

But more significant than all else was *the spirit of unity* that prevailed in the conference, and the solemn action the conference took looking toward a still nearer approach to outward and inward oneness. The following was adopted:

"*Resolved*, That this conference elect, upon the nomination of the president and vice-presidents, a Promoting Committee of ten, whose duty it shall be to prepare a plan for the formation of a Representative Standing Committee of the Missions; such plan to be submitted to the various missions for their approval, and to go into operation as soon as approved by such a number of missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan."

This action was the crowning glory of the conference, that on account of which it will probably be longest remembered, at least by those who were present.

SOME THRILLING EXPERIENCES IN CHINA.

BY REV. JOHN R. HYKES, D.D., SHANGHAI, CHINA.

Very few of the missionaries in Shansi escaped Yu Hsien's mad fury. Those who did had most thrilling and terrible experiences. The full details of what these heroic men and omen suffered will never be made public. Among those who attempted to escape from Shansi was the following party, viz.: Mr. and Mrs. A. R. Saunders and four children, Mr. A. Jennings and Miss Guthrie, from Pingyao; Mr. and Mrs. E. J. Cooper and two children, Miss Rice and Miss Huston,

from Lu-ch'eng, and Mr. and Mrs. A. E. Glover and two children, and Miss Gates, from Lu-an. The missionaries were living in peace and quiet at Pingyao (a town about eighty miles south of the provincial capital) up to the 25th of June. On that day they received a letter enclosing a copy of a proclamation which had just been issued by the governor, Yu Hsien, in obedience to the imperial edict of the 20th of June, in which he informed the people that China was at war with the foreigners, and that all "foreign devils" must be destroyed. The friendly magistrate informed the missionaries that he had received orders not to protect them, and he urged them to leave at once. In response to their entreaties he agreed to give them an escort to the capital, Tai-yuen fu; and they started on their eventful and terrible journey. It is not at all improbable that the magistrate sent them there at the order of the governor, who was collecting the helpless foreigners in the capital for a deed as foul and terrible as the crime of Nana Sahib at Cawnpore. The fact that their escort left them as soon as they turned south, is presumptive evidence that they were instructed to deliver the missionaries to Yu Hsien. If they had gone into the city not one of them would have escaped; but fortunately, when they were only six miles from the place, they met a native Christian, whom they knew, fleeing south. He implored them to turn back, as the Inland Mission property had been burned, the Roman Catholic premises destroyed, and the Protestant missionaries had taken refuge in the compound of the Baptist mission, where they were surrounded by a mob that threatened to burn the building and its occupants. There was no alternative but to turn back and retrace their weary way to Pingyao. Their escort immediately deserted them. They had very little money, and exorbitant prices were demanded for everything, even for permission to pass along the public highway. They pawned or sold everything that they could spare, and finally reached Lu-ch'eng "safe, but stripped."

At this city they found Mr. Ernest J. Cooper, and the other missionaries belonging to that station still undisturbed; but two days later they were all compelled to flee for their lives at midnight with only such bedding, clothes, and money as they could hurriedly get together. This was packed on one donkey. They decided to go south, and, if possible, reach Hankow. They had only proceeded some thirteen miles when they were stopped at a large village by about two hundred people, who demanded money. As they did not have enough to satisfy them, they seized the donkey, and in sheer wanton mischief tore all their bedding and clothes to pieces. They were stripped of their clothing—hats, shoes, and stockings—and *men, women, and children alike* were left with absolutely nothing but a pair of native drawers each. In this condition they were driven along the road by men with clubs. The blazing summer sun burned their

tender flesh to the bones. They were harried from village to village (one mob not leaving them until another was ready to take them in hand), cursed, beaten, stoned; being unable to procure either food or water, for days their only support the filthy puddles by the roadside, and the weeds and grass they plucked by the way, more than once led to the place of execution, and the knives with which they were to be decapitated sharpened before their eyes, and the "sacrificial paraphernalia" laid out in full view, the only wonder is that any of them survived to tell the terrible story of suffering and outrage. The fierce heat so blistered Mrs. Cooper's shoulders and breast that great ulcers were formed, which became filled with maggots before death mercifully came to her relief (August 6).

Both Miss Rice and Miss Huston became separated from their companions and fell into the hands of a mob. They were terribly beaten with clubs, and Miss Rice had a heavy northern cart driven over her to crush out her life. She entered into rest on the 13th of July, twenty miles north of Tseh Cheo Fu, and her poor mangled body lies in an unknown grave awaiting the general resurrection of the just. Miss Huston was in the hands of her persecutors from the 13th to the 20th of July. She was carried to *a great temple inside the Fu city*, and after a whole night spent in incantations, the head priest informed the magistrate that the oracle decreed that, seeing the gashes in her head had not proved fatal, she was to be spared the finishing stroke. She fell asleep August 11th at Yunmung in Hupeh, and her body was brought to Hankow for burial. Little Isabel Saunders died July 27th, and her sister Jessie August 3d. Mrs. Cooper passed into the presence of the King August 6th, and her infant son, Brainard, joined her on the 17th, three days after the survivors reached Hankow. Mrs. Glover had a little baby born at Hankow on the 18th of August, and it died on the 28th; she passed to her reward at Shanghai on the 25th of October, as much a victim of Yu Hsien's cruelty as any of the others. One of the survivors says:

> The crossing of the Yellow River was one of our most trying experiences. The yamen had placed us in carts and promised to send us over. But as soon as we were in the boats the carts drove away and the boatmen ordered us to land again, declining point blank to have anything to do with us. For two days we sat on the bank of the Yellow River, not knowing what to do. We were like the Israelites at the Red Sea. Pharaoh was behind; neither right nor left was there any retreat, and no means of crossing over.

This delay undoubtedly saved their lives; for at the first city after crossing the river, Chang Cheo, the official, said he was very sorry they had not arrived a day earlier, for he then would have had the pleasure of killing the whole party; but the empress dowager had issued a decree ordering the protection of foreigners, and he must

obey. This was doubtless the second edict of extermination for the changing of four characters in which two ministers of the Tsungli yamen suffered martyrdom. For the four characters in the edict which meant "painfully extirpate, destroy with fire," they substituted four meaning "protect to the utmost of your ability," and then telegraphed it to the provinces. It was thus that the reaffirmation of the empress dowager's infamous decree for the painful extermination of foreigners was made an edict for their protection and saved the lives of many refugees from the interior.

From the time that Mr. Cooper's party entered Honan until they crossed the border into Hupeh they, in common with all other refugees, were treated as common felons, lodged in the common jail, fed on prison food, and treated with the utmost brutality. They say that they received no kindness whatever until they reached the last city in Honan, Sin Yang Cheo, where they met the Glovers. They were treated kindly by the officials and people of Hupeh, and they arrived at Hankow on the 14th of August, after a journey of fifty days, which has rarely, if ever, been paralleled. Another party of refugees from Shansi arrived at Hankow about the end of August. Two children of Mr. and Mrs. Lutley died from the hardships of the journey. Mary, aged four years, died on the 3d of August, and Edith, aged eighteen months, on the 20th.

A party of Swedish missionaries, Misses Emma Anderson, Maria Pettersson, and Segrid Engstrom, left their station in Honan, July 4, with an escort. They were robbed, stripped of most of their clothing, threatened by ruffians who compelled Miss Pettersson to kneel down to have her head cut off, and only desisted when she gave an hysterical laugh which aroused their superstitious fear; had their boat wrecked, were thirty-six hours without food or water (during which time they walked continuously), were hid in lofts, fields, and bundles of straw for days, and after enduring untold hardship, arrived at Shanghai on the 6th of August.

A MARVELOUS ESCAPE.

Perhaps the most marvelous escape from the Boxers was that of a party consisting of Mr. and Mrs. Green, their two children (Vera, a girl of five, and John, three years old), and Miss Jessie Gregg, of the China Inland Mission at Hwai-lu, in Chihli. They received news of the massacre of the missionaries in nearly all of the stations around them, and they decided to flee to the mountains. They left their home after dusk on the 6th of July, and walked to a temple near the foot of an adjacent mountain. After three days they were compelled to leave this refuge and go to the mountain fastnesses, where a friendly Chinese showed them a cave in which they lived two days

and three nights. The cave was uninhabitable for any length of time, as it was dripping with moisture, and the only dry spot was a space about four feet by five, on which three adults and two children had to huddle day and night. In the meantime their servant found a friendly farmer whose house was in a deeper and more secluded part of the mountains. He took them in and kept them for a whole month. They were concealed in a cave-like hovel, which the farmer and their servant dug in the hill-side for their reception. It communicated with the kitchen of the farm-house by an opening through which they could just crawl. When they were inside the opening was sealed up. The armed Boxers, who accompanied Yu Hsien's imperial troops, searched the mountains for days and nights without discovering the hidden missionaries. On the 9th of August an armed mob of Boxers appeared at the farm-house, and threatened to burn the house and all of its inmates if the missionaries were not produced and handed over to them to be tortured and butchered. On hearing this threat Mr. Green crept out of his hiding-place, and while in a stooping attitude was shot in the head and neck by a Boxer. About thirty buckshot were imbedded in the skin, and he fell down stunned and bleeding. The Boxers then dragged the ladies and children from the cave, and took them to the magistrate at Hwai-lu, brandishing their knives and swords over their heads the whole way—some three miles.

After abusing them all he knew how, the magistrate ordered them to be taken either to the governor of Shansi at Taiyuen fu, or of Chihli at Paoting fu; but meantime suggested that they should go to the Roman Catholic Mission at Ch'en Ting fu. The people of that city refused to receive them or their Boxer escort, and they were accordingly taken back to Hwai-lu. The mandarin there ordered them to be conveyed to Paoting fu to the governor, who would dispose of them. During the two days and nights they were in the carts *en route* to Paoting fu, they were given neither food nor water; they were all ill with dysentery. Mr. Green's wounds were suppurating for want of surgical attention.

When they arrived at Paoting fu they were surrounded by hordes of fierce Boxers and were in imminent peril of their lives. The magistrate put them in prison as common criminals, and the next day, August 14th, they were put on a boat to be sent to Tientsin. The magistrate urged them to be sure to tell the queen when they got to England, at what great trouble and expense he had been to save their lives; but he ordered their Boxer escort to take them a little way down the river and *kill them!* The Boxers told them the order they had received from the magistrate, but they said they were ill and sure to die soon anyway, and ordered them to leave the boat and make the best of it. They hid in the tall reeds till night, and then decided to go to Sin-an and throw themselves on the mercy of the officials and

merchants. On the outskirts of the town they went into a hut to ask for some help, but a young man went out, promising to get them a boat to take them to Tientsin, and *betrayed them to the Boxers.* The Boxers dragged them all out of the house by the hair of their heads, beat them with spears and swords, kicked them most unmercifully, and threatened them with instant death. They then bound them in a most fiendish way. The right hand was bound behind the body to the right foot, and the left hand to the left foot. A spear shaft was passed between the arm and the body and behind the knee joint; and thus slung, with the other leg and arm and the head hanging down, they were carried a distance of nearly two miles to the Boxer headquarters, in a temple near the city of Sin-an. Even the little children were slung in this brutal manner. Mr. Green was slung by one arm (not leg) only, and he still bears the mark of an ulcer made by the bamboo. They were thrown down in the pools of water in the courtyard of the temple, still bound, and were kept lying there till daylight—about four hours. The Boxers and gentry held a council, and decided to interrogate Mr. Green; but it seemed so incredible that any Boxers, once having caught them, should spare their lives, that they sent couriers to Paoting fu to ascertain the facts of the case.

Meantime they were thrown, bound, into one of the rooms of the temple. All were suffering from acute dysentery, and Mr. Green's wounds were in a terrible condition from neglect and dirt. They were given two meals daily of uncooked millet and a kind of vermicelli, and water was supplied, but in very small quantity. Mrs. Green was unable to eat the raw millet, and some of the Boxers gave her cash to the value of about two cents a day to buy millet soup. After three days the messengers returned from Paoting fu. They reported that the governor was furious when he learned that the missionaries had not been slain according to his previous order, and he again ordered that they be killed. Mr. Green was arraigned before the official in the presence of two thousand Boxers, and given this terrible information. They told him that they had decided to spare their lives and would send them to Tientsin. After enduring the most exquisite physical torture and mental agony, they were again sent to Paoting fu, evidently with the purpose of having them murdered *en route,* or of turning over to the governor to be massacred. During the three months that they were in the hands of the Boxers, they were led out to execution no less than seven times, and the knives were sharpened for their decapitation, but seven times they were miraculously delivered!

On the 7th of September the writer went with the United States Consul-General, Mr. John Goodnow, to ask Li Hung Chang, the newly appointed viceroy of Chihli, to use his influence to get these people, whom we knew were in Sin-an, released from the Boxers. Li Hung Chang replied that he would wire at once, and if the mission-

aries were still alive he would guarantee that they would be saved. Mr. Green says that on the 8th of September they were suddenly and unaccountably treated "no longer as criminals, but as guests." There can be no doubt of the connection between the telegram and the change in their treatment. They were taken to Paoting fu, and on the 10th of October, four days before the allies reached the city, and *two months less four days after the relief of Peking*, little Vera Green died after an illness of two weeks. The survivors arrived at Tientsin on the 27th of October, after more than three months' wandering and privations.

It is believed that one hundred and eighty-one Protestant missionaries, including women and children, have been massacred since the beginning of this terrible anti-foreign outbreak in China. Of this number we know that Yu Hsien is responsible for the death of at least one hundred and fourteen. Including those who were murdered after fleeing from his province, the number of murders that should be placed to his account is one hundred and forty-three. For this long series of crimes the Chinese government thinks removal from office and banishment to the post roads (with the prospect of a higher office within a few years) an adequate punishment; and certain of the great powers apparently acquiesce!

I have not the same facilities for learning about the outrages against Roman Catholic missionaries, but the Catholic Church has lost many noble men and women, besides tens of thousands of native Christians. The heroism of their missionaries is beyond all praise. Bishop Hamer, of West Mongolia, was seized, his vestments torn off, his body wrapped in cotton, petroleum poured upon it, and then set alight. Five thousand Chinese Christians were massacred in his diocese alone. Three priests, at least, were burned in the cathedral at Houpa in Central Mongolia. Father Heirman was cut in four pieces, and his heart taken out and nailed to a tree. Father Segers was carried to his station in the same manner that the Greens were slung, and was there buried alive.

The fortitude and heroism of these Christian martyrs is worthy of the closing year of the nineteenth century. If "the blood of the martyrs is the seed of the Church," there ought to be a glorious harvest in China during the early years of this twentieth century.

NOTE.—We have already published accounts of experiences of other missionaries—Jan., pp. 48-56, and Feb., pp. 99-103. We learn that Rev. C. Friedstrom, of the Scandinavian Alliance Mission, reported killed in our February number, escaped to Kiachta, Siberia; and that in place of the names of Misses A. and M. Lund, of the same mission, should be Misses H. and C. Anderson. The name of Miss Gustoofson, of the Christian and Missionary Alliance, should also be added to the martyr roll. Some other missionaries are yet to be heard from.—EDITORS.

THE CONFERENCE OF MISSIONARY SECRETARIES.*

The representatives of the Foreign Mission Boards of the United States and Canada gathered for their annual conference (January 16 to 18) in the Fourth Avenue Presbyterian Church. The sessions were well attended, and important topics were discussed most carefully and earnestly. Reports were presented on the Ecumenical Conferences, Comity, Science of Missions, Self-support, and the proposed Bureau of Information. Among the able papers read were "The Mohammedan Missionary Problem," by Rev. H. O. Dwight, LL.D.; "The Home Problem of Foreign Missions," by Samuel L. Capen, LL.D.; "The Relation of Missionaries to Governments," by Dr. F. F. Ellinwood; "The Relation of Missions to Religions and Customs of People," by Dr. T. S. Barbour, and "Missionary Problems of our New Possessions," by H. K. Carroll, LL.D.

REPORT OF THE COMMITTEE ON COMITY.

Your committee has been deeply impressed by what appears to be a general consensus of opinion among members of mission boards at home and missionaries abroad that not only is comity highly desirable, but that a good degree of cooperation is quite practicable, especially in those forms of work which lie outside of the directly evangelistic sphere, such as higher education, printing and publishing, and hospitals and dispensaries. Your committee also believe that in evangelistic work, pure and simple, much may be done to prevent the overlapping of fields and unnecessary multiplication of agents, with the consequent waste of means and effort which such a policy entails. It would seem that a time has come when academic discussion of the general question may cease, and some definite proposals on the lines of comity and co-operation may be submitted for the consideration of the various boards. Your committee therefore recommend that a letter be prepared and forwarded to the various boards represented in this conference, setting forth the desirableness of comity and cooperation, and asking the concurrence of each board on some or all of the following points:

1. To instruct its missionaries in the foreign field that the board favors a policy of comity and cooperation with other boards engaged in the work, and desires the aid of its missionaries to that end.

2. To authorize or appoint one or more of its missionaries in each mission to serve on a joint committee of consultation, said committee to consider questions pertaining to comity and cooperation which arise on the ground, and to report the facts, with any recommendations considered desirable, first to the missionaries concerned, and then to the home boards for final action.

3. To instruct its representatives on the aforesaid joint committee to promote in all practicable ways the following objects: (*a*) Interchange of service between missionaries of different boards, as tending to the increase of brotherly love, and as an object lesson to the heathen on the essential oneness of Protestant Christianity.

(*b*) Comity in the division of territory, the planting of stations, and the appointment of missionaries, so as to avoid the duplication of

* The reports here presented are necessarily condensed.

agencies where those already in possession can meet the spiritual needs of the people.

(*c*) Comity and cooperation in printing and publishing, either by leaving the work to any one mission having sufficient plant and resources for the purpose, or by the cooperation of two or more missions for this particular work.

(*d*) A similar policy in regard to higher education—*i. e.*, the establishment and maintainance of a college, and the opening of hospitals and dispensaries.

(*e*) Cooperation in the biblical and theological training of native workers by missions holding substantially the same systems of doctrine and church order, thereby avoiding the multiplication of feeble and half-equipped theological schools.

(*f*) The adoption of an approximately uniform scale of remuneration for active workers in the same field, and, as far as possible, similar regulations respecting their work.

(*g*) The organic union of native churches established by the missionaries of churches holding similar systems of doctrine and church polity, thus helping to lessen the divisions of Protestant Christianity.

Your committee is of the opinion that while more than this, or even the whole of this, may not be considered practicable at the present time, less will not satisfy the enlightened judgment and conscience of devoted missionaries on the field, or of no less devoted members of our home churches who so nobly contribute to the world's evangelization by their benefactions and their prayers.

A BUREAU OF MISSIONARY INFORMATION.

The feeling was widespread at the close of the Ecumenical Conference that something ought to have been done looking to a greater federation of the missionary forces of the Protestant world. The missionary conference in London, 1888, felt the same, and the editor of the report expressed the hope that the next missionary conference would effect something of the sort. It is to be regretted that in the judgment of those supposed to be best able to form an opinion on the subject the time was not ripe even at the dawn of this century to introduce any measures looking to such a world-wide combination, and the executive committe of the Ecumenical Conference so reported at the annual meeting of the missionary officers.

They did, however, see their way clear to suggest a federation for gathering and disseminating information pertaining to all phases of missionary work, and there is a prospect that we may have at least this much in concrete federation. They recommended the organization of a bureau of missionary information, and nominated a strong committee of eighteen* to put it in operation when three-fourths of the

* The names of the committee to organize the bureau are as follows: Rev. H. N. Cobb, D.D.; Rev. E. E. Strong, D.D.; Rev. H. C. Mabie, D.D.; H. K. Carroll, LL.D.; Rev. A. Sutherland, D.D.; Rev. A. W. Halsey, D.D.; Rev. Geo. Scholl, D.D.; Rev. R. P. Mackay; Rev. S. H. Chester, D.D.; Rev. W. R. Lambuth, D.D.; Rev. H. P. Beach; Rev. E. M. Bliss, D.D.; Rev. J. S. Dennis, D.D.; Rev. S. M. Jackson, D.D.; Mornay Williams; W. Henry Grant; John W. Wood; James Wood.

boards represented in the annual officers' meeting shall have approved the proposal.

The aim of this bureau is indicated in the action of the executive committee in their proposition as follows:

It is believed that such a bureau, properly guarded and conducted, would serve uses of the very greatest importance in the prosecution of missionary work. That it would make valuable contributions:

a. To the science of missions, by the collection and comparison of policies and methods, and of the manuals of the various boards and societies in which those policies and methods are embodied.

b. To comity, by the study of fields and the preparation of maps, in which different fields and sections of fields could be outlined, their occupation and the societies occupying them, the kinds of work carried on in them, could be indicated by distinctive signs or marks. Descriptive letter-press accompanying these maps could give further information. The overlapping of societies, the duplication and re-duplication of certain agencies, such as hospitals, higher schools and colleges, printing establishments, etc., would thus be evident at a glance, and the publicity thus given to these evils would be a step toward their correction. They would be seen to be without excuse.

The like would be true as regards unoccupied fields—showing the extent, the number and religious character of their population, and their relation to fields already occupied, thus giving intimation as to the societies and missions best situated to undertake the work of their evangelization.

c. To the diffusion of general information and intelligence on all these and other subjects connected with the work of missions, by means of regular or occasional publications. Some method might be arranged by which all societies could be kept fully informed of and keep abreast with the existing condition and progress of the work in any field or in any department of effort.

d. To the securing of specific information on any desired topic, by response to inquiries addressed to it by pastors and other individuals, boards and societies, missions and missionaries. At present there is no reliable source of information on many subjects to which application can be successfully made.

At present, also, the officers of our various societies are frequently applied to for information of which they are not in possession, and from the nature of the case can not give. In the endeavor to meet the demand, much valuable time and labor are sometimes expended to no purpose. The ability to turn such inquiries over to such a central bureau would not only be a relief to the officers but render more likely the securing of the result desired.

e. Such a bureau might also contribute to the solution of the home problem of missions by the collection of data respecting the best methods of communicating missionary intelligence; stimulating the consciences and enlisting the cooperation of pastors and officers of churches; reaching the individual member, and establishing the tie of acquaintance and confidence between him and the board of his own church; enlisting the enthusiasm and cultivating the intelligence of the youth, and especially developing work among the Sunday-schools.

f. By the interchange of publications and the results of investiga-

tion with similar bureaus in England and on the Continent the result contemplated in the original resolution—of an international committee—might be prepared for and hastened.

The establishment and successful working of such a bureau here would probably lead to the establishment of such bureaus elsewhere. The interchange would tend not only to bind these bureaus and the societies they represent in closer acquaintance, fellowship, and cooperation, but also to put all the wealth of accumulated knowledge and experience within the easy reach of them all.

MISSIONARIES AND "LOOT"* IN PEKING.

BY REV. J. T. GRACEY, D.D.

Everybody who is familiar with the lawlessness of oriental armies will understand that one of the great ineentives to Eastern soldiers is the chance that is open to them to add to their soldiers' pay whatever plunder they may be able to seize in or out of battle. They are not supposed to be called to give any aceount of it, or of the way they obtained it. It is aeknowledged as theirs aecording to the laws of oriental warfare. To what extent civilized warfare has sought to regulate the old personal application of the principle that "to the victors belong the spoils" is not very clear. In the navy it appears that prizes taken on the seas are handed over to naval authorities, to determine the distribution of their value among those who made the capture. But it is manifest that the prize being in bulk, the individuals could not but adopt some plan of partition. The ethics of "loot" on land or sea have not been reduced much below the old-time war privileges. The truth is that war eonditions are abnormal and leave room for General Sherman's definition of what war is. Fundamentally they seem to imply the abolition of property-rights between contestants. Possession of an enemy's property theoretically confers undisputed title. This may be all wrong, but it is war, and civilized warfare has not advaneed much beyond that among barbarous tribes in the matter of regulating these titles, tho there has been some attempt to ereate a sentiment that should reduce to some crude order the disposition of "loot." There will, however, be room for a long time to come for soldiers and others in the disturbed eonditions of war to be "a law unto themselves." The individual eireumstanees will admit of nice questions of casuistry, the merits of which ean never be reached. Rev. Dr. Martin admits that he had to be judge and jury as to the equity of his using in Peking artieles for which no owner could be found, to meet neeessities which he could not other-

*"Loot" is a comparatively modern word in the English language, one of many that have come into use from contact of the West with India. It is common enough east of Suez, as Hindustani *lut*, from the Sanskrit *lotra*, plunder. It has been carried far and wide over Asia, into Africa, and in recent times almost wherever Englishmen familiar with India have gone. It is a convenient word, and will probably stay with us.—J. T. G.

wise provide for, standing ready to compensate the owner whenever he could be found. It is simply idle to think to pursue investigation into the ethics of each item. Honorable and conscientious people must exercise the best judgment they can in conditions of anarchy.

It is not surprising that the *lie*-ability of that hot-bed of scandalous falsehood during the year past, Shanghai, should have been exhibited toward missionaries in this matter of "loot." An anonymous writer of this type wrote for a secular paper in China the charge that missionaries in Peking had been the biggest looters during the siege. Like many another maligner, he has incidentally done good to the cause of missions, in that the abusive article called forth a defense of missionaries from perhaps the man of all others who had knowledge of the facts in the case, and was otherwise able to speak with authority. Mr. R. E. Bredon, commissioner of customs at Shanghai, stands next to Sir Robert Hart in that service, and was, during the siege in Peking, a member of the General Purposes Committee. He wrote to the *North China News* of Shanghai the following letter, published October 4, and we reproduce it in part, to set at rest this malicious charge against missionaries:

To the Editor of the *North China Daily News:* Sir,—I regret extremely to see published in some papers, and reproduced in others, the following statement regarding missionary behavior during the legation siege at Peking: "Their conduct during and since the siege has not been very creditable. They have exhibited anything but a Christian spirit, and have the reputation of being the biggest looters in Peking." I can not conceive where the writer gets justification for such a statement. I was during the siege a member of the General Purposes Committee, which had surveillance of practically everything but the fighting, and in that position had the best possible opportunity of knowing what was going on, and I can say that the conduct of the missionaries was in my opinion not only creditable, but admirable. All that went to make our life moderately comfortable and safe was done by missionaries or under their auspices. The helpfulness and unselfishness shown by the missionary ladies, many of whom had the burdens of heavy family cares of their own to bear, were beyond praise. As to the native Christians, many of whom were men of a class far superior to that from which they are generally supposed to be drawn, they supplied willingly all the labor we had and *without which we could neevr have held out.* Their missionary teachers led them in every work and in many positions of danger.

I heard in the legation, before we were enabled to leave it, that the missionaries had taken quantities of loot. I took special pains as a committee-man to investigate the truth of this assertion, and I found absolutely nothing to confirm it. . . . The missionaries did no looting during the siege, and I believe none after it, for they all had to make their arrangements to get out of the legation as fast as they could, to find quarters for themselves and their flocks, and they had no time then, and the field was quickly occupied by others. . . . I feel that my experience of the legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American,

his capacity and his work, and of the native Christian and the influence of his religion on him.

I may say the above refers, as will be inferred, mainly to Protestants. None of the leading Roman Catholics were with us; they were making a brave defense elsewhere; while as to the Catholic converts, they were principally employed outside the British legation, by the Japanese and French especially, beyond my view.

The veteran missionary, Dr. W. A. P. Martin, says that in Peking more than half of the dwellings were abandoned and goods of every description were scattered through forsaken houses. For at least a fortnight after the rescue the troops were allowed free range. If, during this time, some native Christians, and even missionaries, appropriated some things it would, in his view, not be strange, and he confesses to one instance in which he himself took part. A grain shop just opposite the new university had been abandoned, and Dr. Martin with two associate missionaries entered it, carried off two hundred bushels of wheat, and stored them up for the poor Christians during the coming winter. There was not even a dog on the ground to protect the property, and when call was made for an owner no one appeared. Dr. Martin left word that if one should ever come forward with a true claim, he would be responsible for its payment. He affirms that the looting charged on many missionaries is simply of this type, and in not a few instances they were placed in charge of deserted houses by the authorities, and instructed to gather there the destitute Christians who had been left at the mercy of the Boxers.

PRINCE TUAN'S PEACE TERMS.

BY REV. GRIFFITH JOHN, D.D., HANKOW, CHINA.

This very remarkable decree is supposed to have been issued by the notorious Prince Tuan, during the flight of the court to Tai-yuan fu, Shansi, in August last, in reply to a memorial of the infamous Li Ping-heng, who committed suicide on account of the defeat of his army near Peking, at the very battle with the allies whom he is reported to have defeated with such great slaughter. Many will be interested to see the terms of settlement contemplated by the Chinese in the event of their being victors in the strife. The "peace terms" evince an incredible amount of ignorance and vanity; but there can be no doubt that the Peking court meant business, and that it would have gone hard with the foreigner in China had the Boxer movement succeeded.

Clause XI, the *only one* that concerns the missionaries, reads: "All missionaries to return to their own native countries. They shall not be permitted to enter China." Observe how completely Prince Tuan's "peace terms" bear out the contention that the Boxer movement is

anti-foreign in spirit and aim, and not specially anti-Christian. The missionary propaganda is one, it is true, but it is only one among many, and by no means the most important. I wish to call special attention to this fact, because the baseless statement that the missionaries are solely responsible for the present deplorable state of things in China is still current in Europe and America.

You will observe also their "peace terms." Reference is twice made to the Emperor Chien Lung and his reputation for the treatment of foreign envoys. The following extracts from Williams' "Middle Kingdom" (vol. 2, p. 439) explain the reason why he is made model of the reactionists. This is the way he treated the Dutch envoys in 1793:

> It is useless to detail the annoyances, humiliations, and contemptuous treatment experienced by the embassy on its overland journey in midwinter and the defying manner in which the emperor received the envoys. His hatred was a befitting foil to their servilities, at once exhibiting both his pride and their ignorance of their true position and rights. They were brought to the capital like malefactors, treated, there like beggars, and then sent back to Canton like mountebanks to perform the three-times-three prostrations at all times and before everything their conductors saw fit, who on their part stood by and laughed at their embarrassment in making these evolutions in their tight clothes. They were not allowed a single opportunity to speak about business . . . they received, moreover, a present of broken vituals from him which had not only been honored by coming from his Majesty's own table, but bore marks of his teeth and good appetite; they were on a dirty plate, and appeared rather destined to feed a dog than the repast of a human creature.

This extract will give some idea of the treatment our minister might expect at the hands of the Peking Court and the Chinese officials generally should the days of Chien Lung be restored.

The Chinese have a maxim which was translated many years ago by Pere Premare, and which hits off exactly the Chien Lung idea of the foreign and the right way of dealing with him:

> The barbarians are like wild beasts, and not to be ruled by the same principals as the Chinese. Were any one to attempt to control them by the great laws of reason it would lead to nothing but confusion. The ancient kings understood this well, and therefore ruled barbarians by misrule. Hence, to rule barbarians by misrule is the best and true way of ruling them.

Such is the principle which guided the Peking court in its intercourse with foreigners at the close of the last century, and such is the principle which Prince Tuan and his pro-Boxer friends would reintroduce at the close of this.

The following translations of the edict is taken from the *North China Daily News*, November 10, 1900. It is a translation of a copy recently sent to me from Heng Chou, Hunan, where it was published by one of the printing firms of the place:

IMPERIAL DECREE.—*21st August.*

With reference to the grand victory over the foreign armies on the present occasion by the combined corps of Li Ping-heng and Generals Ma Yü-kun and Sung Ch'ing, in which over one hundred thousand of the

allies were slain, we desire to highly commend the bravery and strategy of the three officials concerned, and hereby command that Li Ping-heng be granted the decoration of the double-eyed peacock's feather; Ma Yü-kun, the imperial riding jacket; and Sung Ch'ing, brevet rank of a president of one of the Six Boards. The Board of Revenue is also commanded to send teals one hundred thousand to Li Ping-heng to be distributed as rewards to the various troops engaged, and he is also ordered to recapture Tientsin as a crowning point of his great victory.

At a meeting of the Grand Council before the empress dowager on the 23d of August, the following "peace terms," consisting of twenty-five clauses, were decided upon to be presented to the foreign powers and Japan [here termed "Wo-jen" or Northeastern barbarians]:

1. All demands for indemnity by the foreign powers to be void.
2. The foreign powers to pay China an indemnity of four hundred million taels.
3. All foreign ships of war that enter Chinese waters will not be permitted to leave their berths; that is, they will be seized and confiscated.
4. The foreign settlements in the treaty ports to be extended to twice their present size and area.
5. The Tsungli Yamen to be returned to the Chinese government. [NOTE: The Boxers' idea of the Tsungli Yamen is that that institution is a "foreign yamen" and does not belong to China.—TRANSLATOR.]
6. The rebel Kang Yu-wei to be punished should he return to China.
7. The churches of the various foreign nations in China to be confiscated and made common property.
8. Japan to return Formosa to China.
9. Germany to return Kiao-chou to China.
10. Russia to return Talienwan to China. [NOTE.—Talienwan seems to be better known to the Boxers than Port Arthur.—TRANSLATOR.]
11. All missionaries to return to their own native countries. They shall not be permitted to enter China.
12. China to have the chief control of Korea and Annam.
13. The imperial maritime customs to be delivered over to Chinese control as hitherto.
14. In international relations the ministers of the foreign powers to observe the regulations laid down by the Emperor Chien Lung (1736–95). They shall not be allowed to enter Peking.
15. An indemnity of four hundred million taels to be paid the Boxers.
16. Japan to pay tribute as usual according to the regulations laid down by the Emperor Chien Lung.
17. Chinese whose sympathies lie with foreigners and become guilty of disobedience to the mandarins above them shall be punished by the Chinese government.
18. When Japanese or foreigners meet Chinese officials the former must go through the Chinese form of kowtowing.
19. No Japanese or foreigner shall be allowed to travel in China.
20. The Russian Siberian and other railways must be taken up and destroyed.
21. Great Britain must return Hsinan (Sun on) and Kowloon to China—otherwise the Kowloon Extension and New Territory.
22. Double duty to be charged on all goods imported from abroad.
23. Japanese and foreign merchant vessels arriving at the port must first ask permission of the Chinese general commanding the garrison of said port.
24. The export of rice is prohibited.
25. Goods exported abroad must be charged double duty.

Such are the terms on which Prince Tuan and his pro-Boxer friends were willing to make peace with the barbarians. The document has been distributed far and wide over the land. It is to be hoped that the foreign representatives at Peking will see to it that when peace is arranged the real terms will be equally widely circulated.

THE RELIGIOUS FUTURE OF SIBERIA.*

BY PROF. G. FREDERICK WRIGHT, EDITOR OF THE "BIBLIOTHECA SACRA," OBERLIN, OHIO.

Our ordinary thoughts of Siberia are so connected with its penal settlements that we fail to appreciate the vast interests which are gathering about its regular colonists. At the present time the exiles in Siberia proper are less than three per cent. of the population, while the majority of these enjoy a freedom which has scarcely any restriction other than that which prevents them from returning for a period to Russia. Siberia has been colonized much as the United States were before the middle of the nineteenth century. Physical conditions have delayed the full settlement of the country somewhat as they did that of the Mississippi Valley before the advent of railroads. The Trans-Siberian railway, now nearly completed, will hasten the settlement of the country about as rapidly as the transcontinental railways of America have hastened that of the Dakotas and Manitoba. The social and religious future of this vast domain is a subject of great intrinsic interest.

Siberia was opened to Russian colonization early in the seventeenth century. At the same time that the gentlemen of England were colonizing Virginia, the Dutch New York, and the Puritans New England, Russian adventurers and colonists were extending frontier settlements all along the navigable rivers of Siberia, and were meeting with similar obstacles in the displacement of the native pagan population. While the bulk of the original colonizers of Siberia were members of the Orthodox Greek Church, a fair proportion of them were nonconformists of one sort or another who left Russia for the greater religious freedom which could be enjoyed in a new country. The communistic character of Russian social life favored such colonization in many respects. The Russian village is one of the most democratic institutions in the world. The lands controlled by these villages are worked in common, under an allotment made by officers elected by the entire adult population, including the women who are property holders, or whose male representatives are absent from home.

With this system it is comparatively a simple matter to send representatives to regions where land is plenty, and then select a situation to which an entire community can transplant itself without disturbing its religious or social organization. Many such Russian colonies can be found in Kansas, Nebraska, and the Dakotas. For the most part, those who have come to America belong to the sects which are unalterably opposed to military service. But the majority of the nonconformists of Russia are sufficiently patriotic to be most loyal subjects of the czar. Hundreds of such settlements of nonconformists are to be found in the best parts of Siberia, especially in the fertile valleys in Tomsk, the southern part of Transbaikalia, and on the Amur. Most of these villages can be readily identified by the absence of the domes and crosses and pictorial adornments which characterize the regular edifices for worship of the Greek Church.

But, unfortunately, these nonconforming communities are so scattered, and in general have so low a standard of education for their religious leaders, that there is not much hope of their coming to have a pre-

* Written from Batoum, Caucasia, October 15, 1900, and condensed from the *Bibliotheca Sacra*, January, 1901.

ponderating influence in any province of the empire. They may fitly be compared to those of the Amish, the Dunkards, and the Weinbrennarians in Pennsylvania, Ohio, and other central states in America. A high state of private morality prevails in them, and an unusually high average of temporal prosperity among their members. But for the most part they are outside the current of modern progress.

The predominant influence of the Orthodox Greek Church impresses one everywhere throughout Siberia. In fact, in all the large towns there is a superabundanee of imposing church edifices, while almost every village is supplied with one which is out of all proportion to the surrounding buildings. On inquiry one finds that the building of a church is a favorite mode for the expression of the pious sentiments of wealthy Siberians. Especially is this the case with those who have become suddenly rich through mining operations. To pacify such givers the clergy have to allow them to have their way. The result is that in numerous cases a church is begun and left in an unfinished state owing to the failure of the builder's business, or it is found to be superfluous and stands almost unoceupied.

But for the most part these churches are filled every Sabbath with large and devout eongregations made up of all classes of people. In all these assemblies the rich and the poor, the highest official and the lowest subordinate, the prince and the peasant, are found mingling together and joining in the common worship. The service, however, is almost wholly liturgical. The sermons which we have heard have rarely been ten minutes long. But when the time for the sermon eomes, the people press forward and gather as close to the preacher as they can.

The Greek Church maintains a strong hold upon the affections of the people by the attention it pays to little children. In our first attendance at a typical service in one of the most imposing churches we were surprised to see a large number of mothers present with infants in their arms. Nor did any one seem to be disturbed by their occasional cries. But at the proper time these mothers, many of them peasants, pressed forward through the erowd and presented them to the priests, who with manifest interest and sincerity administered to them some fluid food which had been consecrated, and was made symbolical of the pure milk of the Gospel. Everywhere we found this to be a regular part of the serviee, and one in which all seemed deeply interested.

The relations of the clergy of the Greek Church to the people seem to be of the most cordial and sympathetie kind. The faet that they are married and live among their flocks with their families frees them from many of the suspicious and flagrant evils of the Roman Catholic Church. The opposition of the church to images is largely rendered nugatory by their excessive use of pictures. The form of the Savior on the cross is so skilfully painted that at a little distance one can seareely tell the difference between it and a statue. The worshipers kiss the painted feet with all the eagerness with which they do the sculptured form. Even more than the Roman Catholics the devotees of the Greek Church cross themselves as they pass their sacred shrines.

The tide of emigration which is now setting into Siberia is so largely composed of colonies of the Orthodox Church, and their numbers are so overwhelming, that Siberia seems likely to be the stronghold of its most conservative influences. The unity of the national church and the superior education of its clergy will eonspire to accomplish this result.

Still there is much in this for hope. The sacramental excrescences which are most objectionable to Protestants are not essential to the unity and efficiency of the church. These may be lopped off through inward reforms coming about through the gradual spread of enlightenment. Indeed, the strength of non-conformists in Russia is not generally appreciated. The population of the Russian empire is now about 130,000,000. These are by no means all members of the Orthodox Church. Something like 12,000,000 of these maintain the general doctrines of the church while asserting their independence of its ecclesiastical control. These constitute a most thrifty and important portion of the subjects of the czar, and are for the most part unfettered in the practice of their beliefs.

It is impossible to estimate accurately the number of non-conformists in Siberia. But there are known to be nearly 100,000 in Tomsk, and approximately as many in Transbaikalia, and as many more along the Amur and Zeya rivers. Altogether it is probable that there are 500,000 in the various provinces. These with their more numerous brethren in European Russia have large liberty for the development of their ideas. They can not be aided much by outsiders except indirectly. The influence of Protestantism is being increasingly felt all through Southern Russia, and the nonconformists are particularly numerous and intelligent in the neighborhood of the Ural Mountains. While the educated Russians generally are open to modern ideas, the Greek Church can not ignore wholly the spirit of the times.

The conditions of a new country rapidly filling up with settlers are so favorable to the adoption of new customs and the reception of new light, that the coming century may easily see Siberia leading the whole empire into purer and more spiritual religion.

ENGLAND'S DUTY IN AFGHANISTAN.*

BY GENERAL DAVIDSON.

Tibet is often said to be the only part of the world closed against the Gospel. That is a mistake; there is another country which is absolutely closed against the circulation of the Bible and the preaching of Christ, and it is England who, by her selfish policy, hermetically seals that land against the spread of the Gospel.

That closed field is Afghanistan, together with all the tribes on the north and northwest frontier of India—roughly, the territory between England and Russia. Besides this, England largely upholds the Mohammedan rulers of Turkey, Palestine, Arabia, Persia, in whose countries, tho there may nominally be some small amount of religious freedom, yet practically there is no liberty to change from the Mohammedan religion, and no liberty to preach the Gospel to Mohammedans.

Afghanistan is bolstered up and subsidized by Britain as a buffer state between Russia and India. Better call it a box of dynamite or a barrel of petroleum; rather than being a security it is a positive danger. We have had several Afghan wars, and much unrest on our frontier. Why? For the answer we must look outside man's plans to God's plans. He has given England the power and opportunity of opening Afghanistan to the Gospel, but England has not risen to her privilege and opportunity, and has retired each time after conquering the country, spending

* Condensed from *Evangelical Alliance Quarterly.*

much money, and spilling much blood, subsidizing the bigoted Mohammedan ruler, and leaving the people in utter darkness, ignorance, and fanaticism, without any possibility of hearing the Gospel. It is death to any one to preach the Gospel, or for any one there to turn from Islam to Christ.

The policy most in favor, especially with the British advocates of "the scientific frontier," as may be seen from the correspondence in the papers and articles in the periodicals at the time of the Chitral campaign, is to leave those parts severely alone. Bigoted, ignorant, and savage as they are, the more so the better according to this theory, so that they shall present, to any army desiring to invade India, regions inhospitable and impassable, both by nature and by the hostility of their uncivilized inhabitants.

England and Russia are the two nations controlling Asiatic territory that give the greatest encouragement to the circulation of the Bible. Strange to say, that with all her intolerance and corrupt religion, Russia gives more assistance than any other government to the circulation of the Bible. The following passages appear in the last report of the British and Foreign Bible Society with regard to Russia:

> Other agencies increasingly active now supply these Bibles.
>
> The printing houses of the holy synods have now their own distributing departments with commission agents, travelers, colporteurs, from one end of the country to the other.
>
> We rejoice the more that God's Word has free course over this immense empire.

Then speaking of the privileges accorded to our own British and Foreign Bible Society, it is stated that Bibles in any quantity are transported free on the state railway and up to nineteen tons per annum (!) on private lines; besides this a number of first and third class free passes over the lines are given to the society's agents. As a result a very large number of copies of God's Word are annually circulated in those parts lately annexed by Russia, where less than twenty years ago not a copy could be issued; and where the inhabitants were formerly armed to the teeth, and there was no security for life or property, now the population is unarmed, and there is security for every one. Surely this is a cause for great thankfulness, and presents a strange contrast to British policy which allows Afghanistan to remain in Mohammedan ignorance and intolerance.

God is now rapidly bringing about the fulfilment of His purpose to have the Gospel preached in all lands. Roman Catholic countries began to be opened about forty years ago, the Mohammedan lands are following. England opened Egypt the day Alexandria was bombarded, and if England does not open up the others to which God is clearly calling her, and still more, if she closes any of these, we believe that God will make use of Russia; it will probably not be done without the spilling of much British blood and much humiliation to Britain.

The matter has not received the attention it deserves from Christian people. In the spiritual interests of these benighted countries, as well as in the interests of the peace and prosperity of England, it is essential that some effort be made to remove all restriction, and to assure the free circulation of God's Word and the preaching of the Gospel, at all events to remove all hindrances on the part of Britain. The case is not so hopeless as appeared the opening up of Roman Catholic countries fifty years ago. "With God all things are possible."

WHY MISSIONARIES WENT TO UGANDA.

BY SIR HENRY M. STANLEY, M.P.

I suppose my first idea of attempting something for Mtesa's mental and spiritual improvement sprang from my warm friendship for him, and a feeling of pity that no chance was afforded him of developing himself. At the outset I felt keen regret that Livingstone was no longer alive to exert his peculiar abilities and personal charm upon so promising a character. There seemed no one in Africa, from the Nile to the Zambezi, on whose intelligent sympathy I could rely. Gordon had a big and special task of his own, and it never struck me that any of his staff, who were either military or political officers, would give Mtesa any sympathetic attention.

So day after day passed with Mtesa and myself in chat upon trivial and secular topics, until one day in full court the subject of the white man's faith was broached. As I expounded, I observed fixed attention on the part of the king and courtiers, such as I had not noticed before. The rule had been understood by all that talk should be brief and various, but now it became animated and continuous. Gestures, exclamations, and answers followed one another rapidly, and every face was lighted up by intense interest. When we finally adjourned, the subject was not exhausted, greater cordiality was in the handshakes at parting, and Mtesa urged that we should continue the discussion on the next day.

And so we did for several days. It seemed that the comparisons of Mohammed with Jesus Christ were infinitely more fascinating than the most lively sketches of Europe, with its wonders and customs; and truly the description of the accusation of Christ, his judgment by Pilate, and the last scene on Calvary, was the means of rousing such emotions that I saw my powers of descerning character had been extremely immature and defective.

Some one in behalf of the king made the happy suggestion that as I proposed to return to the south end of the lake, it would be well if I left some souvenir of my visit that would keep alive the people's attachment to my words. I discovered that Idi, the king's chief drummer, who was an educated Malagasy native and an expert in Arabic calligraphy, could write out the law of Moses and the Lord's prayer. I also found that Robert, one of my boat boys, could translate my English description of the last scene at Calvary into grammatical Swahili. The "books" in which my sayings were written were thin and polished boards of white-wood about sixteen by twelve inches.

Mtesa was dismayed when the period of my departure had arrived. I had already passed a longer time in his company than was prudent, seeing that I had such a large number of men depending upon me at the other end of the Nyanza. He began to devise various expedients for my delay, and at last, after a firm refusal from me to remain longer, cried out in a voice that had a tone of despair in it: "What is the use, then, of your coming to Uganda to disturb our minds if, as soon as we are convinced what you have said has right and reason in it, you go away before we are fully instructed."

"Mtesa is under a misunderstanding," I answered. "I am not an instructor in religion. I am simply a kirangozi (a pioneer) of civilization. When Mtesa goes to Usoga or to Ankori to make war, he first sends out

* Condensed from the *Youth's Companion*

guides and pioneers to point and clear the way for his army. That is what I do. When I go back to Europe I must tell the white people the way that they should take to Uganda. Then those who may think they would like to do business with your people, or those who would wish to teach them the Christian faith, will come here by the way I have shown. If Mtesa really wishes that lawful instructors should come to Uganda, he has but to say so, and I shall write the people of England to that effect, and I am sure they will send the proper men for that purpose."

"Then write, Stamlee" (the native pronunciation of my name), "and say to the white people that I am like a child sitting in darkness, and can not see until I am taught the right way."

I gladly consented, and on April 14, 1875, I made two copies of an appeal for missionaries to be sent to Uganda, one of which I enclosed under cover to General Gordon, and delivered to Colonel Linant de Bellefonds, one of his staff who had recently come to Uganda. The other I intended to send by my own couriers overland to Zanzibar. Three days later I resumed my journey.

Four months passed, and I was again in Uganda, to continue, as circumstances permitted, the interesting task I had left unfinished. During the three months I remained with Mtesa, the translations which we made from the Gospels were very copious, and the principal events from the creation to the crucifixion were also fairly written out, forming a bulky library of boards. When the work was finished, it was solemnly announced in full court that for the future Uganda would be Christian and not Mohammedan. A mission boy named Dallington left my service to become the king's reader, and a Bible and prayer-book were given to him for the purpose of keeping Mtesa in the true faith. Having provided according to the best of my ability for the spiritual comfort of my royal convert, I left Uganda for the last time, to continue my journey across Africa.

It remains to relate the fate of my letter. Colonel Linant de Bellefonds was murdered by the Baris, not far from Gordon's quarters. The letter, however, safely reached the governor-general's hands, and he sent it on to Cairo by government post. On November 5, 1875, it was published simultaneously in the London *Daily Telegraph* and New York *Herald*. Before the evening of that day twenty-five thousand dollars had been sent by an anonymous contributor to the Church Missionary Society. Three days later my letter was read to a crowded audience in Exeter Hall, and subscriptions to the amount of fifteen thousand dollars were announced. Within a few weeks the Uganda fund had increased to one hundred and twenty thousand dollars. Just twelve months from the day I had written my letter at the court of Mtesa a band of five missionaries started from England for Uganda, but twelve months more elapsed before the long-expected clergymen reached their destination.

According to the latest statistics there have been built by native labor in Uganda one cathedral and three hundred and seventy-two churches, which are attended by ninety-seven thousand five hundred and seventy-five converts. Several of the cleverest boys during the twenty-three years that have passed since the missionaries began to teach them have been ordained as missionaries. Some of these have penetrated to Toro, the slopes of Ruwenzori and the fringe of the great Aruwimi forest, founding Christian communities as they went, and proving themselves possessed of the most fervid zeal. Two out of the three regents who represent the new king during his minority were educated by the missionaries.

ROMAN CATHOLIC AND PROTESTANT MISSIONS.*

Among almost all the severe critics of missions there seems to prevail a delightful unity on this point, that the Catholic missionaries are much better than the Protestant, and much less apt to do violence to the feelings of the Chinese. Indeed, the authority invoked by the *Nationaltidende* declare that "the complaints ought in general not to be directed against the Roman Catholic missionaries." These, it is said, "are one and all finely cultivated," and "their burning zeal in the faith does not exclude intelligent consideration;" while the same correspondent has neither found among the Protestant missionaries "burning zeal in the faith, or at most a possibility for a good deal of religious zeal," or considerable intelligence, unless it consist in "a keen sense of worldly advantage."†

It would be a cause for joy to hear such news from a man who really understood the matter, and could give us authentic accounts of the widespread activity of the Roman Church in China. This correspondent, tho, who knows the Protestant missionaries so little, is not likely to know the Roman Catholic much better.

The work done in the ports and chief towns is the least part of the whole activity, and the accounts from men of both religions who have a closer knowledge of the whole work by no means agree very closely with what is here said. The article in the *Nationaltidende* says about the Roman Catholic missionaries, "while they are prepared for sufferings, and unterrified by martyrdom, conduct themselves nevertheless with *this world's wisdom*." Nothing could express better than these words the otherwise unintelligible fact that there is such a preference for the Roman Catholic over the Protestant missionaries, even with Protestant critics, and nothing could show better how little such praise is worth from the Christian point of view. How should it be otherwise, when this is the characteristic mark of the church from which these missions proceed, that she seeks a might that is of this world, altho the God, whom she, as we would fain serve, has said: "My Kingdom is not of this world," and His apostle has emphatically renounced all thought of working after "the wisdom of this world." It is this which at times renders the Roman Church so strong, lifts her so high upon the billows of the time, and so steadily lets her sink down again from the pinnacle of power which seems just secured, as we have lately seen again in France, which is the strongest support of Catholic missions, and which is perpetually tossing back and forth between an unbelieving radicalism and a bigoted clericalism. World prudence and calculation have ever been the strength of the Roman Church, and are so even in its missions. It is therefore that she is so praised by all men of the world, and is admired of such Christians as forget that the Lord of the Church will not be served with "the wisdom of this world." But this is also the *weakness* of the Roman Church and of her missions, something which all the diplomacy and policy of the bishops, and all the self-denial of the priests will not be able to remedy.

* Condensed from the *Nordisk Missions-Tidskript*.

† This latter, doubtless, is principally visible in the agents of the C. I. M., one-third of the Protestant missionaries in China, inasmuch as they receive no fixed salary, and a good many of them no salary at all. Next we presume in point of worldliness come that considerable and increasing number of missionaries who bear all their own expenses, or are supported by their own relations and friends.—EDITORS.

EDITORIALS.

God's Intercessors.

The place of prayer, espccially intercessory prayer, in missions few if any have ever yet grasped. Here and there one man or woman seems to have caught sight of the fact that the *highest privilege* of a saint is found in this realm of prayer. It is the closest identification with the great Intercessor within us, for only as He moves us can such pleading be possible; and it is the closest identification with the other great Intercessor above, for this brings us into the Holy of Holies, to stand before the very Mercy Seat itself and become like Him mediators between God and men.

There has been no crisis in missions which has not turned upon prayer as a pivot. When the secrets of all the unwritten history of the century are unveiled, we shall discover for the first time how the prayers of saints in the closet have controlled events, as Elijah's prayers held the key of heaven's floodgates and brought down the rain from above and the fire of God! If the facts were but known, what a chapter might be written on God's intercessors! But most of them have been so hidden with God that the veil of this Holiest Place has never yet been rent asunder, and they are still in the darkness where God dwells.

Now and then one comes to light by God's design, that we may get a glimpse of what is forever going on beyond the circle of mortal vision, and what marvels are disclosed! We discover the union of Divine and human forces in the work of God. The same Spirit who moves on the heart of the supplicator moves at the same time on the heart of those for whom he supplicates, as we see in Acts viii the same divine Power which directs Philip to the Ethiopian eunuch is at that moment moving on the eunuch to search the Word and inquire as to its meaning; and again, in Acts x, while Cornelius is moved to send for Peter, Peter is prepared to go to Cornelius.

The Minister's Prayer Union.

Apropos of intercession, the "Minister's Prayer Union of the Free Church of Scotland" was addressed, May 30, 1900, by Dr. J. B. Paton, of Nottingham, England, who advocates a prayer union of a like sort among the evangelical ministry of the English-speaking world. He has proposed a definite plan for such union, and is pressing it by public appeals through pen and tongue with much efficiency. His printed circular reminds us of the appeal of Jonathan Edwards in 1747, from which it professedly draws largely its whole form and spirit. Nothing, in our judgment, is more fundamental, and as Dr. Paton's appeal is now finding place in various religious periodicals we commend it to the thoughtful and prayerful consideration, not only of all ministers, but of all disciples. Dr. Paton presents three special persuasives to prayer:

1. The new difficulty and trial that beset ministers in their foremost duty of preaching the Gospel of grace, and winning men to repentance and faith.
2. The new vision and conception of the Church of Christ which has dawned upon our age.
3. Our entrance on a new century with its momentous issues, opportunities, facilities, and responsibilities.

A Guide to City Missions.

Luke xiv: 12–24. This is perhaps the great *City Mission* message of the whole New Testament. It seems divinely adapted to supply a complete guide for those who would

carry on mission work in towns and cities.

The Lord always begins at the bottom when he builds, and here is the foundation of all such service to souls: verses 12, 13, 14. There must be *no caste distinctions nor selfish spirit*. The missionary is not to go out after friends or kinsmen, brethren or rich neighbors, nor to look for any reward or recompense this side of the resurrection. Class distinctions paralyze mission work by the false estimates they imply in the objects of labor; selfish motives paralyze it by the false impulses that exist in the subject laboring. In God's eye all sinning souls are alike in guilt and need, and in the true missionaries' eye they will be on the one level. And only the unselfish love which seeks not theirs but *them* can ever work wonders among them.

Then follow the two great features of the Gospel: *Readiness* and *Room*. "Come; for all things are now ready." "Come; for yet there is room." He who labors for souls must believe in his own heart that all things are ready on the part of God, and that there is room for every penitent and believing soul. To have either of these confidences impaired is to make hearty work impossible. To believe this with all the heart is to be filled with the spirit of a self-consuming evangelism.

Robert Arthington's Legacies.

We expect later to publish accurate details of Robert Arthington's somewhat remarkable legacies, which an English paper hints cover about a *million of pounds sterling!* The bequests are mainly for the extension of the Gospel among tribes that *have not as yet heard* the good tidings. Some secular papers seem perplexed that a human being would deny himself during his lifetime almost the necessities of life in order to provide means for spreading the good news of God. The things of God are ever foolishness to the world; but they approve themselves by results, and who can forecast the unknown blessings that may flow out of this bequest to countries yet unblessed with the sound of the Gospel?

There was a report that Mr. Arthington had made his money as a brewer, but it is unfounded. Mr. Arthington was the son of a brewer, but for conscience' sake renounced his interests in the business, and started in another direction. His great fortune was honestly made in legitimate business. Two missionary societies alone will benefit to an amount of nearly three-quarters of a million sterling. But as these bequests provide for *new* undertakings only, they do not help *current* expenses. The subscribers to the Baptist and London Missionary Societies must therefore strengthen rather than relax their support if these bequests are to be of lasting benefit.

Specific legacies of a charitable nature are announced as follows:

The Free Church of Scotland Missionary Society for Indian Missions	£2,000
The Leeds Dispensary	500
The Leeds Blind Institution	500
The Leeds Guardian Home	100
The Headingley Orphan Homes, Cliff Road, Leeds	100
Muller's Orphanage, Ashley Down, Bristol	100
The Teignmouth Hospital	100

A few days before his death the testator made gifts of £20,000 to Leeds Medical Charities, and since May last he has made other charitable gifts amounting to upward of £30,000.

Of the "residue" of the estate nine-tenths are bequeathed for missionary purposes, the scheme of the bequest being as follows:

Five equal tenth parts of the residue are to be vested in a committee consisting of nine persons, of whom two are to be trustees of the will, and the remaining seven are to be appointed by the Baptist Missionary Society of London.

The remaining four equal tenth parts of

the residue are to be vested in another committee of nine persons, of whom two are to be trustees of the will, and the remaining seven are to be appointed by the London Missionary Society.

The will contains an expression of the testator's wishes for the guidance of the special committees to be appointed as before mentioned, as follows: "That if practicable the said shares and legacies and the income thereof shall be applied for the purpose of giving to every tribe of mankind, that has them not, and which speaks a language distinct from all others, accurate and faithful copies of at least the Gospel of John and the Gospel of Luke, together with the book of the Acts of the Apostles printed in the language of that tribe, and to teach some, say at least 10 or 12 persons of each such tribe, how to read; and in some cases perhaps one tribe of people, some of whom know how to read and have printed Gospels, may be urged to evangelize some other tribe, or tribes, moved by a faithful request, and may teach them to read; but it is my wish that everywhere in all Africa, in South America, in Central America, in Asia, in the South Sea Islands, and in the Indian Archipelago, all tribes and great populations, destitute of the said Gospels in print, should by some means be reached promptly (the actual heathen first) and put in possession of the said Gospels, outward indeed it may be, if only in print, but available to some if God shall give them repentance and faith. But I desire that Mohammedans everywhere should be left to the various Bible agencies, and that all tribes thus blessed with the light of the Gospel, the light of life as a lamp placed and left standing among them, should by means of such shares and legacies, hereinbefore bequeathed, for some considerable period, say until each tribe has formed a church, be visited at regular intervals by devoted teachers of some tribe or people till every tribe in every land shall have the Gospel in print or in the hearts of some of each tribe, and no delay should occur in taking the inestimable treasure to every unreached tribe; and wise economy should be used in the administration of such shares and legacies. And an early or first labor of love should be to map out the world in its parts unreached by Holy Scripture and to supply such parts with at least printed Gospels of John and Luke and with the Acts of the Apostles so far as it may be found practicable to do so."

We give space to this remarkable document because it is so seldom that any man bequeaths so large an amount of money to purely missionary purposes. The nineteenth century furnished only three or four parallel cases.

A Word to Missionary Volunteers.

John xiii: 36–38. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord why cannot I follow thee *now?* I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

Here is a disciple that loved the Lord Jesus, and felt both desirous to go anywhere with him, and ready to follow him to prison or to death. The self-confidence and vehemence of Peter can be seen only by a careful comparison of the four Gospel narratives. The full account as combined would read somewhat thus:

Why can not I follow thee now? I am ready to go with thee both unto prison and to death. I will lay down my life for thy sake.

Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, I tell thee Peter, that this day, even in this night, before the cock crow twice thou wilt thrice deny that thou knowest me. But he spake the more vehemently, though I should die with thee, yet will I not deny thee in any wise. Though all men should be offended because of thee, yet will I never be offended. And the Lord said, Simon, Simon, behold Satan hath desired to have you (all) that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren.

Possibly the statement about Peter's denial was twice made by our Lord, and the second time more explicitly. But the substance of the whole warning is plain. Peter was sincere and earnest, truly devoted to the Lord Jesus, and, as he thought, ready to follow him any whither, and impatient to follow him then and there into any danger or peril. The one trouble with him was *he did not know himself.* He needed a "conversion" to understand his own weakness, and a filling of the Spirit to be enabled to do the will of God. There is a profound pathos in our Lord's words:

Whither I go [to Gethsemane's passion and Golgotha's cross] thou canst not follow me now; but thou shalt follow me afterwards.

Thou canst not follow me now—not only because God's fulness of time had not come, but because he himself was unready. It was the can not of an unsuspected inability to bear the cross. Peter was resolute, but his resolution snapped like the green withes and new ropes that bound Samson, in the crisis of temptation. Peter was vehement, but it was the vehemence of a human energy, and not the momentum of spiritual force and power. That very day, that very night, instead of bravely facing prison and death, he shrank before a servant maid, and denied all knowledge of his Lord, and denied Him before His own face, within reach of His eyes! So little does the disciple know himself!

The lesson is plain; we must even in following Christ for self-denying service wait God's time and wait our own preparation, otherwise what we confidently believe would be courageous martyrdom, may turn out shameful betrayal and denial.

Peter's mistakes were these:

1. Self-confidence and ignorance of himself.
2. Impatience of delay.
3. Carnal vehemence.
4. Unteachable spirit. Unreadiness to receive warning.
5. Ignorance of the Holy Ghost.

Prize Essay on Religions of India.

The offer of a prize by the Saxon Missionary Conference, which we published in April, 1898, has produced eight prize treatises (three from Germany, two from England, and three from India). In July of last year these were submitted to the judges: Geheimer Hofrath Professor Windisch, Professor Linder of Leipsic, and Professor von Schröder in Vienna, who, after careful examination, gave the following unanimous decision:

Even tho no one of these essays can be viewed as coming quite up to vigorous philological requirements, or as being in their present shape quite ready for the press, yet the undersigned agree in pronouncing the treatise bearing the motto 1 Cor. i: 21, to be worthy of the prize.

In opening the seal cover the author of the treatise to which the prize had been adjudged was found to be Herr Missionär Wilhelm Dilger, Basel missionary in the East Indies. *

To Student Voluteers: An Appeal from China.*

The churches, hospitals, schools and homes of Christians have been generally destroyed by the Boxer uprising in a territory five times the size of Great Britain. Thousands of Christian Chinese have died for the faith. More than 130 Protestant missionaries have been murdered, and many others have been incapacitated by their sufferings for missionary work. Yet we are confident that these days of persecution are soon to give place to an unprecedented opportunity for a great spiritual awakening in the Chinese empire.

We have not lost faith in the Chinese, nor in the transforming power of the Gospel of Jesus. These awful persecutions have strikingly revealed the heroic qualities of the Chinese Christians. We believe that He would have this people evangelized in this generation, and that His is the power. In place of the murdered and invalided missionaries, and in view of the enlarged possibilities for work among the educated classes, a large increase of the missionary force is imperative. We therefore urge upon consecrated student volunteers the opportunity presented in China. We ask each of you personally: Does God desire your help in winning this greatest heathen nation to Himself?

* The former Student Volunteers from the United States, Canada, Great Britain, Germany and Scandinavia, who are now missionaries in twelve different provinces in China, and assembled in Shanghai, December 18th, 1900, unite in this message to Student Volunteers in our home lands.

RECENT BOOKS ON MISSIONS AND MISSION LANDS.

VERBECK, OF JAPAN. By William Elliot Griffis. Illustrated. 12mo, 375 pp. $1 50. Fleming H. Revell Co., New York.

Dr. Guido F. Verbeck was another of that remarkable class of forty-year missionaries, led on by William Carey, and embracing such great souls as Dr. Wilson, of Bombay; Dr. Livingstone, of Africa; Dr. Judson, of Burma; Eliza Agnew, of Ceylon, and many more whose active period of service has singularly covered just about two score years in the foreign field.

Verbeck was identified with Japan from 1859 to 1898. During that memorable period he ranked as one of the most conspicuous among the *makers* of New Japan. The first decade of these years was spent in Nagasaki, the second in Tokio, the new capital, as an educator and translator in the service of the Japanese government. Then followed about two decades more, in Bible translation and evangelistic work. For more than half of this whole missionary career he supported himself and family on his salary paid by the government.

This book, written in Dr. Griffis' charming style, is mainly of interest as the revelations of a Divine plan in a believer's life. It is an incontestable proof and argument for a God in history. Verbeck was a many-sided man, but his many-sidedness was necessary to the place he was to fill. He was a linguist and a scholar, a born teacher and a trained preacher; he was by early education a civil engineer, and by subsequent study a theologian; by native gifts he had the capacity of a statesman, and by the gift of grace the spirit of a missionary. Here is a sort of octagonal peg, but no other would have fitted the octagonal hole into which it was to be put. God sent him to Japan in those critical years when the island empire was just awaking out of centuries of lethargy and exclusiveness to take a foremost rank among the nations of the earth. Some one was needed just then to train the men who were to be the movers and leaders in this renaissance. Had Guido Verbeck possessed all his other qualities, and yet had he not been a man of *reserve*, he would have defeated the purpose of God. He was content to work in silence, keep his own counsel, and allow his deeds to go unsung. He did not offend the Japanese by sounding his own trumpet and magnifying his own importance. Modesty and not vanity controlled him. Being employed by the government, he identified his interest with his employers—kept their matters to himself; and being a citizen of no country, he became virtually a citizen of the sunrise kingdom.

Dr. Verbeck's most conspicuous service to Japan was probably as a teacher of the younger class of men who were in God's providence to be the framers of the nation. A score of men who from 1868 to this day have directed the destinies of Japan sat at his feet, and over 500 who came to America for educational purposes bore his letters of introduction. Meanwhile in Japan he was, by the use of reason alone, suppressing the persecuting spirit which broke out anew in 1868.

One evidence of both the ability and the industry of this great man is seen in his new method of literary criticism, meant to ascertain the real authorship of any composition. In pursuance of this scheme he analyzed the whole Epistle to

the Romans, and tabulated every one of its 9,337 words.

No missionary library will be complete without Dr. Griffis' new book, and no student of Japanese missions will be properly equipped who does not know Verbeck, of Japan.

THE AWAKENING OF THE EAST. By Pierre Leroy-Beaulieu. 12mo, xxvii., 299 pp. $1.50. McClure, Philips & Co., New York.

This is a most intelligent and useful book. It is positive but not opinionated, bright but not flippant, fair and considerate in its treatment of the Eastern peoples, just in its account of Western influence, its methods and results, and free from that second-hand stereotyped criticism of missions which stamps so many volumes of this kind with the earmarks of open-port gossip and ignorance.

The writer has the virtues of the French mind without its defects; he writes carefully and calmly, and tho here and there is some minor slip as to fact, and tho it is of course possible to form different opinions on the basis of the facts, there are few books that can be as cordially recommended. It does not attempt to cover the whole of Asia. It deals only with Siberia, Japan, and China, and it does not unearth all the ancient history of these, but sets forth attractively and quite satisfactorily the present situation. The book was written prior to the Boxer outbreak, but little needs correction in it, and introductions bring the account down to date. M. Leroy-Beaulieu is disgusted, as all students of China are, with the fossilization of life and the torpid conservatism of its governing class. It is wholesome to have the facts so presented at a time when His Excellency Wu Ting Fang, Chinese minister to the United States, is attempting to whitewash Confucian institutions before the American people. As to missions, while the author is dealing with the material side, and closes his book with the sentence, "Railways will be the best missionaries of civilization in China," he is in sympathy with the claims of Christianity to superiority, and does not descend to the cheap flings which disfigure the similar books by Henry Norman and Lord Curzon. S.

CHINAMEN AT HOME. By Thomas G. Selby, twelve years Missionary in China. 12mo. 3*s.* 6*d.* Hodder & Stoughton, London, 1900.

A book upon China at a time when the reading public is surfeited with literature relating to that country must have decided excellence in order to secure conscientious commendation. This volume certainly possesses unusual merit. Remembering the value of Dr. Williams' standard volumes, and the scarcely secondary importance of works by Arthur Smith and Archdeacon Gray, as well as the varying character of a host of other books, we do not hesitate to assert that Mr. Selby's volume excels all others of the same size in its picturesque, spicy, often humorous, always accurate presentation of the missionary's environment and work in South China.

The first six chapters deal with general themes, such as cities and villages and their unique life, the rough-and-tumble of inland travel, the Chinaman's teachers and ceremonial institutions, and his partiality for his own civilization. All of these topics are treated with great literary skill and from new points of view.

While a large minority of Chinese missionaries would not accept all the theories of the chapter on ceremonial institutions, they would strongly recommend it to candidates as offering a working hypothesis of much value. The last four chapters are fascinating de-

lineations of the missionary at work. The reader actually sees the worker outside the treaty ports, and the Chinese congregations and their humors; he hears the native preachers as they deftly meet the objections and attacks made upon Christianity, and in the final chapter he faces the problems of Christian progress in the empire. Tho written last year, it barely alludes to the recent troubles, and it bears internal evidence of no actual experience in China later than 1880. Yet this fact does not detract from its value as a series of moving pictures of missionary effort in the middle kingdom. If criticised at all, it would be along the line of the limited view given of a very multiform enterprise, and the lack of the brighter and more hopeful aspects of the work. Despite these defects the reader will continue to the end, and will lay down the book with a thirst for more volumes of the same sort. B.

A Study of Christian Missions. W. N. Clarke. 12mo, 268 pp. $1.25. Charles Scribner's Sons, New York.

Dr. Clarke is regarded as one of the most careful and judicious representatives of the "new theology." Every one reading this book on Christian missions would at once perceive his general doctrinal position, but it would be hard for any one holding old or new views in theology to write a fairer, more sensible book on missions. Dr. Clarke does not say a word that would weaken the missionary zeal of any one holding old views, while he says many words that make it impossible for any one holding new views to escape the missionary obligation. If any one attempts to evade the missionary appeal on the ground that he does not hold the traditional doctrinal basis of missions, this is the book to give him. In other words, the eschatological element sinks into a small place here, and emphasis is laid on Christianity as the supreme good for man in this present life, the only full message from the good and loving God, and Christians are bound, accordingly, to make this good and loving God known to all His children who can only come to their real life in Him.

To say only this would be misleading, for Dr. Clarke has made a thorough study of missions as a great enterprise, and writes with breadth of view, a practical suggestiveness, a charming style, and real spiritual uplift of many aspects of the present missionary situation and the outlook for the future. That minister is very dull who can not get from this book a fresh supply of missionary appeals and missionary motives for his people. S.

Monthly Missionary Bibliography.

One of China's Scholars. Mrs. Howard Taylor. Illustrated. 12mo, 280 pp. 2*s*. 6*d*. Morgan and Scott, and China Inland Mission, London.

History of Chinese Literature. Herbert A. Giles. 12 mo, 448 pp. $1.50. D. Appleton & Co., N. Y.

Children in Blue and What They Do. (China). Florence Cadrington. Illustrated. 8vo, 77 pp. 2*s*. 6*d*. Church of England Zenana M. S., London.

The Kingdom of the Yellow Robe. Ernest Young. $2.25. New Amsterdam Book Co., N. Y.

The Philippines—The War and the People. A. G. Robinson. 8vo, 407 pp. $2.00. McClure, Phillips & Co., N. Y.

North Americans of Yesterday. F. S. Dellenbaugh. Illustrated. 8vo, 487 pp. $4.00. G. P. Putnam's Sons, N. Y.

The American Negro. Wm. H. Thomas. 8vo. $2.00. The Macmillan Co., N. Y.

Protestant Missions in South America. H. P. Beach and others. Map. 12mo, 240 pp. 35 cents (paper), 50 cents (cloth). Student Volunteer Movement, N. Y.

The Sands of the Sahara. Maxwell Sommerville. $2.00. J. B Lippincott, Phila.

History of American Baptist Missions. E. F. Merriam. 12mo $1 25. American Baptist Pub. Soc., Phila.

Two Thousand Years of Missions Before Carey. Dr. L. C Barnes. $1.50. Christian Culture Press, Chicago.

The Ancient Scriptures and the Modern Jew. Rev. David Baron. 8vo. 6*s*. Hodder & Stoughton, London.

Facts of Progress in the Work of Christ among Students. (Pamphlet.)

GENERAL MISSIONARY INTELLIGENCE.

AMERICA.

Protestant Church Growth. In a recent *Independent* Rev. Daniel Dorchester, one of the very best of our statisticians in the religious realm, gives these encouraging figures in answer to the question, "Is the Church still gaining at the close of the century?"

Year.	Churches.	Ministers.	Communicants
1800	3,030	2,651	364,872
1850	43,022	25,535	3,529,988
1870	70,148	47,609	6,673,396
1880	97,090	69,870	10,065,963
1890	151,172	98,185	13,823,618
1900	172,406	126,046	17,784,475

During the last twenty years there has been an increase of 75,316 churches and 56,176 ministers.

The increase in the communicants:

From 1850 to 1870 was 3,143,400 in 20 years.
" 1870 " 1880 " 3,392,267 " 10 "
" 1880 " 1890 " 3,757,555 " 10 "
" 1890 " 1900 " 3,960,857 " 10 "

Many have supposed that the last decade would show a smaller increase, but it has far exceeded the previous decades—203,302 more than from 1880 to 1890; 568,590 more than from 1870 to 1880; and 817,457 more than from 1850 to 1870. Had the full data for 1900 been obtained, the gain for the decade would have footed up to over 4,000,000.

Comparing the whole population with the total evangelical communicants, we have these striking results:

1800, one communicant in 14.50 inhabitants.
1850, " " " 6.57 "
1870, " " " 5.78 "
1880, " " " 5.00 "
1890, " " " 4.53 "
1900, " " " 4.28 "

COMPARISON WITH THE ROMAN CATHOLIC CHURCH.

	R. C. Pop.	Evangelical communicants.	Evangel. pop. or adherents.
1800	100,000	364,872	1,277,052
1850	1,614,000	3,529,988	12,354,958
1870	4,600,000	6,673,396	23,356,886
1880	6,367,330	10,065,963	35,230,870
1890	8,579,966	13,823,618	48,382,663
1900	10,129,677	17,784,478	62,245,662

The Army of the Lord. These additional figures present another encouraging view of the facts in the case: Of 70,000 young men in American colleges 38,000 are church members, and over 5,000 are candidates for the Christian ministry. During the past century the increase of church membership to that of general population is as 27 to 9. There are in the United States over 100,000 Christian ministers, over 145,000 church edifices, over 165,000 church organizations, and over $700,000,000 invested in church property.

Anti-Canteen Legislation. The century starts well at the seat of government in the action of the Senate adopting that portion of the Army bill which abolishes the canteen system at all military posts. Rev. W. F. Crafts tells something of how the victory was won in these words:

Most important of all I wish to note this anti-canteen movement, as was shown by the Senate debate, very largely devoted to the conditions in Manila and the bad influence of the army upon the natives, is closely related to the great world crusade for the protection of native races against intoxicants and opium, which was begun by the Reform Bureau at the Ecumenical Conference, and has already won five victories in this Congress. First, the indorsement of the president in his message; second, a favorable vote in the foreign affairs committee, leading to the third, the ratification of the African treaty; fourth, another favorable vote in the Senate committee, leading to fifth, the passage of the Lodge resolution declaring that the time has come for the protection of native races everywhere against intoxicants and opium by additional treaties and laws, a resolution which was supported by a big roll of petitions from twenty-three States, which, with many more to be added, will be carried next year by a deputation, with the declara-

tions of the president and Senate, to all the chief governments of the world.

Now that the army canteen has been abolished, we earnestly wish that army officers would encourage total abstinence and that there might be a decided decrease of intemperance among the soldiers.

The Senate has agreed to the convention to regulate the importation of intoxicants into Africa. The next step should be to legislate for the protection of all aboriginal races, especially in the New Hebrides, against the importation of firearms, opium, and intoxicants.

The Chicago Flower Mission Receives flowers on Tuesdays from King's Daughters, Christian Endeavorers, and other friends outside the city. The boxes are carried free by the express companies. The flowers are made up into bouquets and sent to hospitals, homes for aged, incurables and children, police stations, rescue and newsboys' homes, homes of the sick, tenement houses, etc. Over 60 institutions are thus supplied in a single year. An opening is made for personal work, as it is found to be easier to go with flowers than empty-handed.

A Dream Which Came to Pass. Rev. E. S. Hume returned a few weeks ago to his missionary labors in India. Just before leaving, he made an address in Center Church, New Haven, Conn. He described the building of a church edifice in Bombay as a dream on which he loved to dwell. At the close of the address, Dr. Newman Smyth, the pastor, prayed that the dream might be realized. Before he sailed, the amount needed, $10,000, was given by members of the congregation, and placed in the bank at Mr. Hume's disposal.

A Dream Which Proved Baseless. A few weeks since, at sheriff's sale, the Christian Commonwealth Colony in Georgia, founded in February, 1898, near Columbus, ceased to be a socialist community, and the land and buildings will revert to private ownership. Most of the members of the community came originally from Indiana, Illinois, and Ohio. They were of more than usual intelligence, and they started with considerable capital. For a time the colony prospered, then dissensions arose, and now the usual fate of such projects has come.

Children in Puerto Rico. A missionary writes: "A great many native Puerto-Ricans live, move, and have their being like so many sheep. They eat, drink, and sleep, and have little energy for anything but the necessary needs of life. They use face-powder, but forget soap. They seem to think the way to be clean is to cover up dirt with powder. Children even come to school with powdered faces. Tidiness in the home and school is one of the earliest lessons to be taught. The home is hardly worthy the name in many cases, being very poor and having few attractions. The rooms are barren, with little furniture, no books, and few pictures. I can not begin to describe the conditions of squalor and need in which some of these people live. They are ingenious in schemes for doing little work. One afternoon several of us were out for a walk. A shower came up, and we ran to a near-by shack for shelter. While there we noticed one of the senoras putting dishes out upon the doorstep in the rain—'*so the rain would wash them*,' she informed us. It was encouraging, however, that she wanted them washed."

Chinese Monuments in Mexico. The report that American officers have unearthed ancient records in Peking showing that the Chinese discovered America 1,500 years ago and erected temples in Mexico, has aroused the greatest interest among the scientific men of Monterey and throughout Mexico. Chinese temples have been found in the State of Sonora, on the Pacific coast. The ruin of one of the temples was discovered near the town of Ures about two years ago.

One of the large stone tablets found in the ruins was covered with carved Chinese characters, which were partly deciphered by a learned Chinaman who visited the ruins at the request of the Mexican government. This Chinaman made the assertion at the time that the ruins were those of a temple which had been erected many centuries ago by Chinese, but his statement was not believed.

It has long been claimed that the Indians of the State of Sonora are descendants of early Chinese settlers. They possess many traditions and characteristics of the Chinese.—*The Tribune.*

A Message from the Land of Ice. Rev. W. Spendlove, of Fort Norman, of the Mackenzie diocese, in his annual letter writes to England as follows, the missive being five months on the way:

We reside on the northern confines of British territory, on the Arctic slopes of this continent, not far from the Arctic Circle and Great Bear Lake, amid wild, mountainous scenery. Either the wild fury of storms rage, or dead calm with intense cold prevails, interchanged with bright sun and cheery ice and snow landscape, for eight months of the year. Ice-blocked and snow-bound, dense forest covers the banks of the Mackenzie River, and, beyond, a trackless desert of beautiful, perfectly dry snow. Distance, 8,000 miles from England; upward of 1,500 miles beyond the outer limit of Canadian frontier border of civilization, and our nearest missionary brother fifteen days' journey. Cut off from white people; shut up among Red Indian savages. Oh, what vast solitudes! What extreme loneliness! A rough life, hard fare, and our family in England, call forth powers of endurance, good qualities of heart and head; also much physical and spiritual strength are required. The efforts to procure sufficient food and fuel for these regions is no easy task. Other conditions of life are most disadvantageous. Nothing in nature to smile upon us for eight months. No sight or sound of civilization. No European Christians to mingle with, or fellow-worker to shake the hand, join in mutual, sympathetic intercourse, and say, "Go on, brother; I believe in you and your work."

Christian Indians of North Canada. The English Church Missionary Society has labored since the year 1822 among the remnants of Indian tribes which wander across the vast country formerly known as the Hudson's Bay territory. And now from the United States' border to the Arctic Ocean, and from Hudson's Bay to the Rocky Mountains, the praises of the Redeemer are sung by thousand of Indians, and in 11 differents languages.

EUROPE.

The Growth of Medical Missions. The Church Missionary Society, being the largest of all, not strangely also leads in the number of men and women trained in the physician's art. These figures are taken from *Mercy and Truth*, one of the C. M. S. organs:

"In the January, 1894, number of the *Medical Mission Quarterly* we find the following figures: Medical missionaries, 27; nurses (working in medical missions), 0; hospitals, 15, with beds, 527; and

in-patients, 3,800; dispensaries, 8; total out-patients, 252,000, half of whom attended three medical missions in the Punjab. Now we have medical missionaries, 60, of whom 9 are women; nurses, 28; hospitals 32, with 1,484 beds, and in-patients, 11,457; dispensaries, 22 (including the branch dispensaries attached to some of the larger medical missions); and total out-patient visits in the year, 668,973. This is a large increase, but of course none of the unofficial dispensaries are included, splendid work tho many of them are doing. With regard to funds, the income of the auxiliary in the year ending March 31, 1894, was £1,533; in 1897, £3,808; in 1898 (after *Mercy and Truth* had been published for a year) it was £5,944; and in the following years £8,447 and £10,600 (exclusive of centenary gifts).

A Chief Justice on Missions. November 20th a great meeting was held in Exeter Hall, London, at which the Lord Chief Justice of England had this to say with especial reference to the recent martyrdom of Brooks, Robinson, and Norman, missionaries in China:

> I sometimes feel that I would give all my success and prosperity, or a very large part of it, in order to have done one-tenth of the good those men have done. I do not say it is altogether a right feeling, but the self-sacrifice, courage, and devotion of these men ought to inspire those whose career in life has not yet been chosen to go forward as soldiers in the mission field and to give their best in the service of Christ. I want to make a special appeal to young men and to university men. I ask them to prepare themselves, whilst they possess the priceless gift of youth, to go out and do this work whilst they are, to a large extent, untainted and unspotted by the temptations of the world.

The "Darkest England" Scheme. The Salvation Army has issued a report of its social work in the United Kingdom for the past year. Taken as a whole, the review unfolds a record of successful dealing with the outcast, criminal, and poverty-stricken members of the community. From the figures given we learn that nearly 2,500,000 meals have been supplied at the cheap food depots; 1,567,562 lodgings provided for the homeless; 11,282 applications for employment registered at the labor bureaus; 3,042 men received into factories; temporary or permanent employment has been found for 9,476; 525 ex-criminals received into homes, 182 of whom were restored to friends or sent to situations; 3,569 applications dealt with for finding lost persons, 1,216 of whom were found; 2,460 women and girls received into rescue homes, 2,135 of them having been restored to their friends or sent to situations. In addition to this, multitudes of poor sick people were visited and nursed or otherwise cared for. The additional homes which have been established in London, Plymouth, Bristol, Sheffield, and Dundee bring up the total of institutions connected with the Darkest England Scheme in Great Britain alone to 142. In other lands there are, as an outgrowth of the scheme, 411 similar establishments, distributed over 47 countries and colonies, making a total of 553 agencies.

Watching and Prayer. The London Missionary Society fosters interest in its world-wide work through a unique organization known as the "Watcher's Band." Its aim is to enlist as many persons as possible in little companies to pray specifically for missions, circulate literature, establish libraries, and in other ways keep themselves and others in close touch with the progress of Christianity in foreign fields. For eight years it has carried on its modest but useful work, and now there are no less than 724 branches, enrolling 34,000 members, a gain of 3,700 members during the last year.

McAll Mission Report. The McAll Mission in France publishes its twenty-eighth annual report. M. Louis Sautter is its honorary president, Rev. C. E. Greig, its chairman and director, and its finance secretary, Mr. W. Soltau. In Paris and its environs it has 28 stations and a mission boat with a total capacity for about 4,700 attendants. About 3,000 evangelistic meetings have been held in the year, with an average attendance of 80. Temperance meetings, prayer-meetings, workers' meetings, Bible classes, fraternal and Christian Endeavor societies, medical missions are to form part of the noble scheme of work carried on.

Outside of Paris, in from 50 to 60 other stations, similar work is in progress. The total number of sittings is 10,800, and the total number of religious meetings 17,000. The balance-sheet shows a total of 50,000 francs ($10 000) as the outlay, which is amazingly small for a work so vast. This enterprise certainly commends itself for economy in its conduct. We can but hope there is equally faithful conservation of evangelical truth in the very corrupt atmosphere of the French republic.

Foreign Missions of French Catholics. According to a writer in the *Catholic World*, 7,745 French missionaries, mostly priests, are laboring in foreign missions. More than 100 societies in France are engaged in supporting them and in educating recruits, and 60 of these number more than 1,000 members each. The Society for Foreign Missions at Paris maintains about 1,200 priests, mostly laboring in India, China, Japan, Korea, and Tibet. It has 340 students in its theological seminary in Paris preparing to enter the foreign field, which includes 28 provinces with 33 archbishops and bishops. The Society of French Jesuits maintains 750 missionaries in the Orient, with colleges at Beirut, Cairo, and Alexandria. In Syria it has about 180 schools with over 13,000 pupils. The French Lazarists have extensive missions with schools and colleges throughout the east and 60 or more establishments and 100 priests in South America. Women have also their own societies, maintaining 9,150 French sisters with 83 establishments in Oriental missions. The French Sisters of Charity are said to number about 33,000, laboring in almost every part of the world. French Catholics in 1898 gave, through the Lyons Society, about $800,000 for foreign missions. Catholics expend nearly $1,000,000 annually to maintain schools in Paris alone.

Methodism in Italy. The American Methodist Church opened its Italian mission in 1871, with Rome as its headquarters since 1875. With the bitterest of opposition to meet from first to last, its churches now contain 1,734 full members and 548 probationers, nearly half of whom have been gathered within eight years. In Rome alone 224 members are found, and in Milan 250 members and probationers. The school of theology in Rome has 24 students in attendance, of whom 3 are preparing for the Baptist ministry, 2 for the English Wesleyan, and 1 for the Waldensian.

"Peter's Pence." The Italian journal, *The Nazione*, states that the amount of Peter's Pence brought to the pope during last year, up to September, amounted to £320,000, no less than £52,000 having been presented in the month of May alone. Beyond this, further amounts of £520,000 were handed to him personally,

and also many valuable jewels and works of art.

ASIA.

A Census of Islam. Turkey has been taking a census of Islam—from THE MISSIONARY REVIEW OF THE WORLD! This census gives the number of Mohammedans in the world as 196,500,000—which figures can be found approximately in the REVIEW for October, 1898. Dr. Henry Jessup, of Beirut, writes to Rev. S. M. Zwemer, of Arabia—the author of the "census" in the REVIEW—as follows (October 15, 1900):

> I once translated your statistical summary of the number of Moslems in the world—196,000,000. I showed it to the Mudir el Maarif. He took it, and afterward replied that it could not be published, as the Emperor William in Damascus had spoken publicly of the Moslems as 300,000,000! I told him the emperor was simply quoting the exaggerated statement of a Moslem sheik at the dinner-table. But the Mudir kept it and sent it to Constantinople, and now it has come out as the *official census* made by the sultan's government, and published by the Turks.

Bridge Across the Bosphorus. Europe and Asia are soon to be connected by a bridge over the Bosphorus, at a point where the Persian King Darius crossed with his army, 513 B.C. It is to be a wonder of architecture, strongly fortified, and will furnish connections for through railroad travel from Hamburg to Calcutta, and from St. Petersburg to Cape Town, Africa. The building of this structure is in German hands, as is also the railway which is to pass through Konia (the ancient Iconium), Marash, Mosul, etc., *en route* to Bagdad and beyond.

Picture Post-cards Prohibited. The Sultan is a stickler for Mohammedan propriety. An imperial irade has just been issued stopping the growing trade in picture post-cards, bearing drawings of the Raaba mosques and other religious buildings, portraits of Mohammedan women, or the names of God and Mohammed. Would that the scruples of this monarch might be employed to prevent the wholesale massacres of his subjects.

Progress in Persia. The Rev. C. H. Stileman, the secretary of the C. M. S. Persian Mission, who is now at home, told the committee recently that during the last five years there had been steady advance in every direction. While five years ago Julfa was the only station occupied, we have now extended to Ispahan, Yezd, Kirman, and Shiraz, and so great are the opportunities, and so many the openings, that he pleads earnestly for more medical missionaries and for more missionaries to undertake itinerating journeys. One interesting event in connection with this mission must not be left unmentioned: Our veteran friend, Bishop Stuart, has just completed his jubilee of missionary service, and the committee have forwarded him a congratulatory resolution on his having been permitted in God's providence to labor so long, first in India, then in New Zealand, and now, in his old age, in Persia.—*C. M. S. Intelligencer.*

Hindu Students. Mr. R. P. Wilder writes: "There are 115 art and 40 professional colleges in India, containing 19,000 students. If we include the training schools for masters, industrial schools, schools of art, law, medicine, engineering, and surveying, we find in this empire 412 higher institutions of learning, with 31,884 students. There are in addition 840 high schools for boys, with 183,993 pupils, and 1,922 middle English schools, with 155,841 pupils. The

inter-collegiate Y. M. C. A. has 32 branches, with a membership of over 1,400. There are, in addition, in 22 city associations, 816 past and present students. So the full number of students in connection with the Y. M. C. A.'s of India is over 2,200.

Hindu Heartlessness. The *Indian Social Reformer* makes this sad confession: "Truth is always unwelcome, and we are not surprised that exception has been taken by some of our contemporaries to the outspoken remarks made in the Viceregal Council by Lord Curzon respecting the niggardliness with which the well-to-do classes have responded to the appeal for help on behalf of the famine-stricken millions. By reputation India is of course the land of charity, but the term is variously understood by different people, and it is but a few, even among the best educated of our countrymen, who can show by precept as well as by example what it is to be discriminate in almsgiving. If we exclude the large sums contributed to the Famine Fund by our rajas and maharajas, the total subscriptions paid by our countrymen sink into insignificance by the side of the enormous funds sent from abroad. It would, no doubt, be unpatriotic to let, without the show of a murmur, a 'foreigner,' a viceroy though he be, to lecture us of all others on our ancient and innate virtue of charity, but at the same time it is no use blinking the facts. How many of our wealthy men, we ask, are there who have denied themselves unnecessary luxuries or questionable pleasures during this famine which, as has been dinned into our ears so often, has proved the most disastrous of the century, in order to transfer their price to the Famine Fund? If one had the means of adding up the sum total of the moneys that have been spent these two years on nautch parties, fireworks, and the things of the sort, the result will be truly astounding."

India's Widows' Gifts for China. Dr. Robert A. Hume, of Ahmednagar, forwards, through the American Board, a gift of 1,000 rupees ($333) from the Mukti church, "to help in restoring the recent losses of the mission and Christian community in China." This Mukti church is composed of 300 widows and others connected with the work of Pandita Ramabai, and this gift is but a portion of this church's "tithing and self-denial fund." Other portions are to be sent to other missions in North China which have suffered in like manner. Think of the poor widows of India, who have done their utmost for the famine sufferers close to them, making such a gift as this for the suffering Christians of China!—*Missionary Herald.*

Priestly Humbug. Mary Clement Leavitt, of the World's W. C. T. U., writes as follows: "At a temple in Colombo, Ceylon, a priest offered to show me, for the consideration of a rupee, then worth about thirty cents, one of Buddha's teeth. I replied that I would prefer to keep my rupee. I had, already, at a temple in Siam, seen one quite as large, in every dimension, as that of a horse. I remarked, looking straight before me, and with a serious face, 'Buddha must have had many teeth.' He turned his face sharply toward me, but I did not stir, not even an eyelash, seeing his movements with that half-sight which takes in a broader sweep than clear, full sight. Then, looking straight before him, just as I did, and with a serious face, he

said, 'Yes, Mem, he had about three bushel.' This statement did not exceed the fact; that is, if all that are shown were his."

A Modern Miracle. The native state of Baroda furnishes a striking example of the progress of female education in India. Twenty-five years ago there were 2 small schools for girls in the state. Now, according to statistics published in *The Zenana*, Miss Sorabji is superintendent of 108 schools, containing 9,151 pupils; while 5,880 girls are *actually attending boys' schools.*

Without the Camp lately contained a touching account of a fast-day kept by the 96 inmates of the Almora Leper Asylum. The lepers voluntarily gave up a day's food for the benefit of the famine-stricken people of Western India, and spent the day in prayer for the sufferers.

A Chinese Upon China. This is what the eminent author of "China's Only Hope" has to say of some of his countrymen: "In this dynasty there have been many innovations introduced in spite of opposition. The men who stoutly resisted the introduction of steamboats and railways would now be the very first to resist their abolishment. The anti-reformers may be roughly divided into three classes:

"First, the conservatives, who are stuck in the mud of antiquity. The mischief wrought by these obstructionists may be readily perceived.

"Second, the slow bellies of Chinese officialdom, who in case of reform would be compelled to bestir themselves, and who would be held responsible for the outlay of money and men necessary for the changes. The secret machinations of these befuddled, indolent, slippery nepotists thwart all schemes of reform. They give out that it is not 'convenient,' and in order to cloak their evil deeds rehearse the old story, the usual evasive drivel about 'old custom.' And if we attempt to discover what this precious old custom in the matter of education and government is, there will be remonstrances on all sides. Old custom is a bugaboo, a password to lying and deceit. How can any one believe it?

"Third, the hypercritics."

"Forward" in China. This word has been telegraphed to the Presbyterian Board in New York by their representative in Shanghai. On January 25th another cablegram was received, stating that the governor of Shantung "suggests that missionaries return to their stations and promises full protection." He also reestablishes the legal status of native Christians. This word has come sooner than was expected. The Church should be ready to respond. Already some of the missionaries have returned to the interior, and in many instances have found the people of towns and villages ready to make good the loss of property suffered by native Christians and by missionaries, and without a show of armed force.

A Good Word for Chinese Christians. The able and attractive organ of the Protestant Episcopal Church, *The Spirit of Missions*, speaking of a recent gathering of the native clergy, says: "The serious and earnest faces, touched with the light of Christian faith, speak a message of assurance and appeal—of assurance as they witness to the power of the Gospel to transform and ennoble individual life, and to the capacity of the Chinese to respond to the church's teaching—of appeal as they reveal the victory that may be won speedily in many other lives if the church will but rise to the fulness of her opportunity, and give of her best to win

China to the service of Christ. The 7 native priests and 20 deacons of the mission have made sacrifices for the church of which Christians in this country can have no adequate conception. They have broken with an age-long past, they have made themselves liable to dishonor from their families and friends, they have faced prejudice and opposition. They speak to their own people in their own rather than in an acquired tongue. They are the living arguments of the foreign missionary, the most convincing evidences of the success of his work."

Two Good Viceroys. F. S. Brockman, in *Foreign Mail* (organ of the International Committee of Y. M. C. A.), says of the situation in Nanking: "The Yangste Valley has been more blessed than most of the other parts of China during this trouble. We have been favored with two viceroys who have proven that not every Chinese official is blind to the best interests of his country, and ignorant of the laws of civilized lands. Chang Chih Tung, of Hankow, and Liu Kun Ih, of Nanking, have held their people with a firm hand, and have been loyal to the foreigner and the native Christian. There have been no serious disturbances in Nanking. For a month before we left Nanking soldiers were stationed at our house every night, and a guard kept near us during the day."

"The Yellow Peril and the Golden Opportunity." Much has been written of late concerning the "Yellow Peril," but more and more the Christian world is coming to regard it rather (to quote Dr. Maltbie Babcock) as a "golden opportunity." "There are undoubtedly great perils connected with the condition of affairs in China, but the perils will be minimized, if not altogether avoided, if Christendom should avail itself of the present opportunity for dealing justly and in a Christian way with that great empire."

Women Missionaries in China. C. J. R. Allen, formerly British Consul at Foochow, at a recent missionary meeting made these statements, which are well worth careful consideration: "It is of no use to shut our eyes to the fact that the employment of unmarried women in mission work in China constitutes a serious difficulty, and that it may be necessary to take special steps regarding them. Everything that a European woman does is what Chinese etiquette says she ought not to do. Her behavior in meeting men abroad, or receiving them at her house, is most reprehensible. Her dress is indecorous, and even her manner of walking, especially if she is a strong young woman, with a freedom of limb acquired by playing tennis and hockey, and bicycling, is most improper. The Chinese say, 'Even if her mother has been too poor or too remiss to have her daughter's feet properly compressed when young, she might at any rate walk slowly with mincing steps, with her arms held carefully to her sides, instead of striding along like a man.' Ladies in our lay communities refuse to be bound by the Chinese code, and find, in spite of such disobedience, that they can gain the confidence and respect of the natives with whom they come in contact. But a woman missionary has not such a free hand. Whatever she does it is sure to be wrong. If she adopts the Chinese costume, she pledges herself to a strict observance of native customs, a pledge which she has the greatest difficulty in keeping. Her constant mistakes in try-

ing to keep up the character of a Chinawoman expose her to contempt and ridicule, and often to suspicion; on the other hand, if she refuses to resign her status as an Englishwoman she remains an outsider, and can make but little headway with the native women, who may look on her as a teacher from the outer world, but never as their sister. I admit that I have my own opinion, which is that the latter course is the wiser, but the conclusion to be drawn is that we must not dogmatize. One practice may suit one part of China, and be quite unsuitable elsewhere. One woman can do successfully what others may not venture to try. But this I will say, that if it is necessary for a man missionary to temper his enthusiasm with prudence, it is ten times as necessary for a woman to do so."

Reconstruction in Chinese Missions. The Sub-Committee on Missions in China, to whom was referred that part of the correspondence from China which pertains to the recent troubles and losses, and plans for the immediate future, are prepared to report in part as follows: The entire force of the Shansi Mission on the field has been cut off, the native Christians in great numbers have been massacred or impoverished and driven into exile, the mission property presumably has been destroyed, and all Christian work, for the time, has been made impossible. The field of the North China Mission has been filled with disorder, violence, and bloodshed; the mission property at Kalgan, Tung-cho, Peking, Pao-ting-fu and Lin-Ching, together with the personal property of the missionaries on all the stations, has been completely destroyed, and much injury has been done to such property as remains; 3 missionaries at Pao-ting-fu have lost their lives, and none remain in residence except at Tientsin and Peking. Native Christians have been murdered in great numbers, and the churches and schools are broken up and scattered. The mission property and the personal effects of the missionaries at Shao-wu have been destroyed, happily without loss of life; and in other parts of the mission there has been a temporary limitation of work.—*Missionary Herald.*

Christian Work in Tokio. We find in one of the Japanese papers an interesting statement about the organized Christian work in the city of Tokio, compiled by Galen M. Fisher, connected with the Young Men's Christian Association work of that city. According to his statement there are 70 Christian churches, including 62 Protestant, 2 Russian, and 6 Roman Catholic. These are presided over by 61 Protestant pastors and 7 Russian, the Roman Catholics apparently having no native workers. Of the 61 Protestants, 11 have studied abroad. In addition to the churches there are 55 preaching places; 39 Protestant, 16 Russian, and 6 Roman Catholic. Of Bible women the Protestants have the monopoly, 55 out of 56, the remaining one being Roman Catholic. The total church membership enrollment is 13,711, of whom 7,849 are Protestant, 2,000 Russian, and 3,862 Roman Catholic. The average church attendance on Sunday is given as 5,426, 3,746 being Protestant, 400 Russian, and 1,300 Roman Catholic. In records of single church membership the Roman Catholics and Russians are even, with 1,250 each, while the largest Protestant single church has 377 members. The annual current expenses, not including foreigners, are given as 56,278 yen, of which

23,278 are for the Protestant churches, 24,000 for the Russian, and about 9,000 for the Roman Catholic. When it comes to contributions, however, Protestant Japanese gave 10,230 yen to 720 by the Russians, and 500 by the Roman Catholics. Similarly in annual benevolent contributions the Protestants give 2,705 yen, the Russians 560, and the Roman Catholics about 300.—*Independent.*

Shintoist Friends. Miss Alice True, of the American Christian Mission, Tokio, writes: "I spent last summer at Nagar, a little fishing village where no foreigner has ever before tarried. A 'kanushi,' or shrine-keeper, whose little shrine was upon the little hill rising from the sandy beach, gave me liberty to preach there. The fishermen throw their 'rins' there every day as they return from their day's labors. The temple has recently been repaired, and there is no indication of laxity in observing the Shinto forms. But the 'kanushi' said to us, 'I have a *business*, but no religion.' He read the Bible with us daily, and in his house we gave many talks on the truth of Christianity to the people who gathered. One woman came to see us bringing a Bible and hymn book, and welcomed us so eagerly as the first Christians whom she had seen during her four years of residence in the village.

"Another 'kanushi' proved an assistant to us in spreading the Gospel at Lubashiri, a village at the foot of Mt. Fuji. Some Buddhist pilgrims had become our friends through tract-distributing, and the fellow-feeling of mountain travelers. They left banners telling the name of their god and their own home, so we prepared a pure white banner with 'God so loved the world,' 'God is love,' and the names 'Tokyo Christians.' Our host was pleased with our offering, and on our return we saw it still floating among the many colored banners. Our host told us that a 'kanushi' guest had wished to talk with the people who left it, and he gladly agreed to send tracts to him and to read them himself."

Episcopacy in Japan. An article in the *Japan Mail* says that of all the missionary work carried on in the empire, that of the Episcopalians stands first as regards rapid development. The number of baptisms for the past year was 518. This includes baptisms in the Church of England mission as well as those in the American Episcopal church mission.

A College in Formosa. The Canadian Presbyterians hold a prominent place in work for the evangelization of this island, and, as their missionary organ states, "Oxford College, Formosa, is taking rank with those in Canada. At the close of the last session 13 students finished their course of study as preachers. They all addressed the gathered audience, and they in turn were addressed by several of the older preachers who were present. They have gone forth to their work, 6 in the Kap-tsu-lan district on the eastern side of the island, and 7 on the western side."

AFRICA.

Polygamy in South Africa. The *Christian Express*, of Lovedale, quotes these words of a magistrate: "The missionaries are working reforms, and I am curious to know what the result will be. All natives who can afford it are polygamists. A native has his three or six wives; the missionary comes along and converts him, and he has now to

be married to one of his wives according to Christian rites before he can become a member of the church. Usually he chooses the youngest wife. In any case, whichever he marries, the remainder are put away, or sent away, and if they have grown-up children they resent the stigma cast upon their mother, and there is trouble over the property, followed frequently by litigation, which often ruins the family. Then, again, one of a man's numerous wives embraces Christianity, and refuses to make beer for him. For this she gets thrashed; the husband is brought up and punished for chastising his wife, who has neglected her duties. Or the woman declines to live with her heathen husband, and lawsuits follow for restoration of dowry paid for her, involving both her husband and her own family in ruin. This is a serious question, and affects the most vital interests of the people, whose social life and family relations are the foundation of their government, and one which will, sooner or later, have to be dealt with by legislation."

A Native Translator. The Rev. E. H. Richards, of East Africa, writes that Muti, the native translator, under his direction will have completed the translation of the New Testament into the Sheetswa dialect by Christmas. This same native convert has translated the New Testament into the Tonga dialect, and this was published by the American Bible Society. Bishop Hartzell has made application to this same society for the publication of this new translation of the Scriptures. Dr. Richards writes that there are already 100 converts who can read the Sheetswa, and who will see the Word of God in their native tongue for the first time when this publication is made. With the New Testament in their native dialect used as a text-book in the schools this 100 will soon grow into thousands, and they into a multitude, who will have the Word of God in their own tongue.

Zambesi Industrial Mission. The chief object of the mission is to evangelize the natives of British Central Africa; all else is a means to this end. During the past 18 months about 200 natives have been baptized on profession of their faith in Christ. There are at present associated with the mission 34 schools with an average attendance of more than 2,400 children. In many villages the people are willing to build schools themselves, and only ask the mission to supply teachers and books. The superintendent, Mr. W. W. Miller, writes: "One encouraging feature of the school work is that the women now seem to have more desire to be educated and are not so satisfied to remain in the background as they were. There are sewing classes held by several of the ladies, which are very well attended by the women. Scriptural teaching is imparted at every opportunity in the schools, at the dispensaries, in the sewing-classes and workshops, and on the plantations. Last year we had a good coffee crop, and this year we expect 80 tons. I feel sure that the existing work can be comfortably supported by the coffee, except perhaps in very bad years. However, we do not intend to depend entirely upon coffee, but intend to grow wheat, etc."

Growth of the Gospel in Uganda. In a recent official report in regard to Uganda, Sir Harry Johnstone pays a high and unsought-for tribute to the results of mission work in that interesting portion of the great

African continent: "The rapid spread of Christianity over the kingdom of Uganda and the district of Toro is one of the greatest triumphs to which the advocates of Christian propaganda can point. It must not be imagined, of course, that the Baganda or Batoria have none of the old Adam in their composition since they accepted Christianity, but undoubtedly their intelligence is quickened, their ideas are enlarged, and their harmful superstitions are swept away by their acceptance of the new faith. The difference between the Uganda of 1900 and the blood-stained, harassed, barbarous days of Mtesa and his son Mwanga is really extraordinary.

A Coronation in Uganda. The coronation of the 4-year-old King of Uganda took place at Mengo with considerable ceremonial. A banquet for Europeans was served in English style, even to table napkins. Seats were provided for the missionaries; 28 bullocks and 128 goats and sheep were cooked to provide a feed for 15,000 natives.

ISLANDS OF THE SEA.

Wanted: A Ship for Melanesia. The whole work of the Melanesian Island mission depends very largely on its mission vessel. The *Southern Cross* has been at once the pioneer of civilization and the harbinger of Christianity. It has won the confidence of savage islanders. It has been the means not only of conveying missionaries and teachers to the islands, but also of taking native boys and girls to their training home at Norfolk Island, and bringing them back to the islands as the teachers and evangelists of their people. By its means 26 islands have been worked, on which are planted 180 mission stations, manned by nearly 500 native teachers. The result has been about 12,000 baptized Christians (to speak only of those now alive), with about 12,000 under instruction for baptism. Three voyages are made every year, and the whole distance traversed is some 9,000 miles. The present vessel is very much out of repair. Under the most favorable conditions it can only steam at the rate of 4½ knots, while against any sea or head weather its steam-power is useless. It can not cope with existing work, still less can it develop new work. Competent naval and nautical experts insist that a new vessel is an absolute necessity if the work of the mission is to go on.*

France and the New Hebrides. Rev. R. M. Fraser, missionary on Epi Island, has been exposing the methods adopted by France to obtain control of the New Hebrides. Her aggressive policy was defeated in 1886, when Great Britain insisted on the withdrawal of her two military stations; but of late there has been a slower method of building up French "claims," on the ground that French settlers own most of the land on the group, and so the islands should be annexed to France. Mr. Fraser charges the French with getting control of the land in irregular, if not dishonest ways, using bribes or threats as the case may allow, to obtain at least a nominal claim on lands belonging to others. We have no sufficient basis for a judgment, but if Mr. Fraser's statements are impartial, there is need of some inquiry into the mode of operation pursued by France, or French representatives. Treachery is employed, and the treachery defended

* Contributions may be sent to H. Goschen, Esq., 12 Austin Friars, London, E. C., who is treasurer for the New Melanesian Mission Ship Fund.

by threats, or if need be violence. French action in Madagascar is deplorable, but that charged by Mr. Fraser in the New Hebrides is far worse.

MISCELLANEOUS.

What are These Among so Many? A large number of missionaries in all parts of the world were recently asked this question: "What proportion of the people in your district have had a fair opportunity for understanding the Gospel message?" Here are some of the answers: "10,000 out of 360,000" (Gond Mission); "1 in 100 in the cities, 1 in 1,000 in the country" (Multan); "Not more than 2 per cent." (West China); "1 in 2,000," "1 in 10," "1 in 5," (various parts of Japan). Of the whole number of missionaries only one replied "all." He is the missionary to a small tribe of Red Indians in British Columbia.

Missionaries in Danger. "The poor missionaries," remarks Dr. Warneck, "can never manage to please their accusers. If they *stay*, then it is said that they are heady, fanatical people, and what not besides, and are guilty of suicide. If they flee, their flight is turned against them." This is true: we can never so manage as to satisfy the world. But we ought, under all circumstances, to seek to satisfy the Lord. Certainly Herr Eichler is right in saying:

I am persuaded that even the friends of missions at home, no less than such men as the late German envoy at Peking (Herr von Brandt, before von Ketteler), feel it as something that ought not to be, when the missionary must leave his people. How many have already held out in great danger? As long as a rising is only aimed at the missionary himself, the natives also, both Christian and right-minded heathen, will easily aid him in flight. But as soon as the missionary knows that his people, whom he has left behind, are in the same danger, he can not easily pass over the matter without troubles of conscience. The best thing then would be, if the Christians could flee with him, which now and then has come to pass.

The general rule, that a Christian ought not to endanger his life without need, applies no less invariably to the dying for Jesus and the Gospel. Christ Himself set it forth as the proper end of His earthly life, that this was a sacrifice for the redemption of the world. He took careful heed of His Father's intimations, and as long as His hour was not yet come, He withdrew Himself from His enemies, and only gave Himself into their hands when He could say: "I have finished the work which Thou gavest me to do." So He told even His apostles also to flee, when God's fearful judgments should come over the land. This was also the policy of the first Gentile apostle, Paul. As long as His abiding here would bring forth more fruit for the Kingdom of God than His departure, so long He does everything to preserve His life, and shrank not even from fleeing from one city to another, when persecutions broke out. The name of an obedient servant of Jesus counted for more with him than the renown of a false heroism. But when the time was at hand, he quietly suffered himself to be bound and led to death, saying, "For me to live is Christ, and to die is gain."—*Monatsblätter.*

The Medical Arm of Missions. One hundred years ago there was not a single medical missionary or a Christian hospital in a foreign field. The record now reads something like this—702 missionary physicians are carrying healing and relief to thousands who would otherwise be abandoned to the misery of a living death, for the non-Christian religions, whatever else may be their supposed excellences, have cultivated in the great mass of their followers no grace which corresponds to Christian mercy and

tenderness. In 63 medical schools 589 native students are being trained for service as physicians and nurses. The 355 hospitals and 753 dispensaries, which are like oases in the dessert of heathen indifference to human pain, are havens of life and strength to the more than 2,500,000 persons who annually receive treatment in them. The hospitals alone shelter in-patients to the number of 93,795, while in the course of the year not less than 6,647,840 treatments are given.

Concert in the Study of Missions. Some months since a tentative scheme was announced to combine all the 50 women's missionary societies of America and Great Britain in mission study. The suggestions made at the Ecumenical Conference were placed in the hands of a central committee for further action. In June this committee sent circular letters to all the World's Committee of Women's Societies, asking for opinions of the plan proposed. Replies were received during the summer from nearly all, giving most hearty indorsement. From the suggestions received and on further consideration the committee recommend the following:

1. That the plan be tried for one year.
2. That 6 lessons be prepared on the history of missions from the time of the apostles to the close of the eighteenth century. As many of the societies had arranged their programs for the year, and in order to give ample time for the introduction of the new plan, it seemed best to defer the beginning of this study till September, 1901.
3. That to meet the demand for an immediate arrangement of topics, a preliminary series of 7 lessons on "Christian Missions in the Nineteenth Century" be prepared, to commence in January, 1901, as follows: (1) Awakenings and beginnings; (2) The century in India; (3) in China; (4) in Japan; (5) in Africa; (6) Opportunities and coming conflicts of the twentieth century.

Briefest Careers Most Thrilling. Eugene Stock, in the *Intelligencer* for December, calls attention to a striking phenomenon in the literary world. He says: "It is remarkable that the missionary biographies which are most successful, and wield the deepest and most lasting influence, are the biographies of young aspirants for the Master's 'Well done!' whose periods of service have been short. The memoir of Henry Martyn was for half a century the one great book of the kind. The life of James Hannington worked a revolution in the publishing trade, not only achieving an unprecedented sale for itself, but creating a new market for missionary books, and encouraging publishers to bring them out; with the result that we all see —an astonishingly rapid growth of missionary literature. Highly popular, too, have been the memoirs of Ion Keith-Falconer, Harold Schofield, and George Pilkington. The longest of the 5 careers thus described, Martyn's, only lasted 7 years, and all the rest a much shorter time. On the other hand, veteran after veteran has passed away without any record of his lengthened labors being given to the world; and most of the biographies of such men which have appeared have failed to make any impression. The lives of Bishops Patteson, Steere, and French, indeed, are classics; but is there any other? Alexander Mackay was neither a veteran nor a recruit; but he was exceptional in every sense. Livingstone is thought of more as a traveler than as a missionary. Paton's records are those of a living man. Memoirs of women missionaries are still fewer in number."

If we add the biography of Harriet Newell, who died before reaching any work-field, the fact alluded to will seem even stranger.

Healing the Sick in Heathendom. It is estimated that there are now in the world 355 mission hospitals and 753 dispensaries. In the course of the year there were 93,000 in-patients, 2,579,651 individual patients were attended to, and 6,647,840 visits were paid.

DEATH NOTICES.

The Bishop of London. The death of Dr. Creighton, Bishop of London, occurred in January. Some considerable solicitude is felt as to his successor. When the prelates generally hesitated to prosecute the extreme ritualists, and the bishops seemed almost without exception to wink at, if not actually help on, these scandalous innovations of popery, the Bishop of London put four parishes under the ban; and altho he did not prosecute ritualists, he decided not to license their curates nor hold confirmation services at their churches.

Elias Riggs, of Turkey. On January 17 Rev. Elias Riggs, D.D., LL.D., the oldest graduate of Amherst College, the oldest missionary of the American Board, and, we believe, the oldest missionary resident on the foreign field, departed to be with the Lord. He was ninety years old, and had been in active service in the mission field for nearly seventy years. Before he was nineteen he was graduated from Amherst College and later from Andover Seminary. His work as a missionary has been almost without a rival for length of time and variety of service. He had been specially valuable as a translator. He was so accomplished a linguist that there was scarce a language spoken at the Golden Horn, numerous as they are, which he could not understand and more or less fluently use. During his stay in New York, in 1858, he taught Hebrew in Union Theological Seminary, and the writer was one of his class. He was as familiar with the Hebrew as the class was with English. He has translated the Word of God into Armenian, Bulgarian, and Turkish, besides preparing grammars, hymn books and commentaries, etc. In nothing was he more conspicuous than in the beautiful gentleness and uniform loveliness of his Christ-like temper. He was to the last able to use the noble powers of his mind and his large acquisitions for the advancement of the cause he loved so well. He and Cyrus Hamlin were lifelong friends and colaborers for years in the Levant. While in Amherst he prepared a Chaldee grammar. His translations of the Bible into Bulgarian and Armenian are now the standard versions. His literary compilations included "A Manual of the Chaldee Language," a Bible dictionary in Bulgarian, grammars of the Turkish, Armenian and Bulgarian languages, and a number of tracts, hymns, and school books in various languages. Dr. Riggs was the oldest member of the Elizabeth, N. J., Presbytery. Of his surviving children the Rev. James Riggs is pastor of the Brick Presbyterian Church at East Orange, N. J.; the Rev. Edward Riggs is president of the Anatolia College at Marsovan, Turkey, and the Rev. Charles Riggs has a pastorate in Ohio. His daughter, Mrs. Trowbridge, widow of a missionary, and her daughter, Isabel Trowbridge, were with him at the time of his death. A. T. P.

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